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*"And beginning at Moses, and all the prophets, He expounded unto them
in all the Scriptures the things concerning Himself."—ST. LUKE xxiv. 27*

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1873

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Contents

CHAPTER	PAGE
I. THE LITERARY HISTORY OF THE HOLY BIBLE .	I
II. OLD TESTAMENT WRITERS AND WRITINGS .	30
III. NEW TESTAMENT WRITERS AND WRITINGS .	54
IV. THE REVELATION OF THE HOLY BIBLE, AND THE INSPIRATION OF ITS WRITERS . .	65
V. THE OBJECT OF THE HOLY BIBLE . . .	84
VI. THE INTERPRETATION OF HOLY SCRIPTURE .	106
VII. THE BIBLE AS A GUIDE TO OUR FAITH .	114
VIII. THE APOCRYPHA OF THE OLD TESTAMENT .	120
IX. APOCRYPHAL BOOKS ASSOCIATED WITH THE NEW TESTAMENT	127
APPENDIX. PECULIAR BIBLE WORDS, WITH THEIR MEANINGS	133
INDEX	147

CHAPTER I

The Literary History of the Holy Bible

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever."—
ISAIAH xxx. 8.

A SPECIAL interest gathers itself around the Holy Bible, such as belongs to no other book in the world. Some of the reasons why this is the case may be set down as a fitting introduction to its history.

§ 1. *Universal Interest in the Bible.*

THE Holy Bible is of great interest as an exceedingly ancient Book, even in its complete form ; but some parts of it still more so, as Antiquity of the Bible.
THE MOST ANCIENT WRITINGS IN THE WORLD. As a complete volume, it can be traced back for about 1700 years ; but its earlier portions were written as long as 3300 years ago, that is, 700 years before Rome was founded, and 500 or 600 years, at least, before the poems of Homer were composed which are the earliest secular writings known.

But the Bible is also of special interest, because it is commonly received among Christians as
A SUPERNATURAL BOOK ; that is, as a A supernatural Book.
Book written under some influence supe-

rior to the natural powers of the mind. The substance of all other books is thought out, or arranged, by the human intellect alone; but the Bible is received as a Book in the composition of which the human intellect was under the guidance and control of the Divine intellect. It is found to contain much knowledge which could only be derived from God: histories of events which occurred when or where there was no human eye to observe them, and statements which are altogether beyond the reach of human knowledge and experience.

Although, moreover, the Bible originated among the Jewish people, a small and rather obscure nation, and was apparently connected chiefly, if not entirely, with their affairs, the experience of many centuries shows that the interest felt in its contents is by no means confined to a special age or a particular people, but that there is AN UNIVERSAL INTEREST among all people and ages as to those contents. While the Jews were a separate people this was not the case; but when our Lord appeared, towards the close of their history as a separate nation, His coming and His work threw an altogether new light upon Holy Scripture, and it was then found that it concerned the world at large as much as it did the Jews. Since the first age of Christianity the Bible has consequently been received as a Book in which they have the highest interest by every people among whom the work of Christ has been made known.

Such an universal interest in this one Book has been felt for three principal reasons. [1.] The Bible has always been received as the original source of all our knowledge re-

It tells of God's
spiritual deal-
ings with
mankind,

specting God's dealings with mankind in respect to spiritual things. [2.] It contains the only reliable account of man's future beyond this life. [3.] It offers itself as a guide to the attainment of happiness for ever in the world to come.

of a future life,
and of the way
to gain eternal
happiness.

There are thus strong reasons why the Holy Bible should be regarded with such a general and never-fading interest. It is the oldest book in the world, it has a supernatural character, it has interested all Christian nations in every age, it tells us of the relation between God and man, it reveals the fact of a life beyond death, and it holds out the promise of an eternal happiness in that eternal life. With books in general (taking the whole of the human race) few persons have any concern at all ; but the Bible contains that which makes itself felt as of consequence to every one, and all the best hopes of Christians are associated with its contents.

It is on this account that so peculiar and distinctive a name has been given to the volume by the later ages of the world. In the fourth century we find it called "THE DIVINE LIBRARY" by St. Jerome, and "THE BOOKS" by Greek writers. The latter name passed into our language, and has been used in its present form of "THE BIBLE" (that is, "The Book") for about 600 years, it being still further distinguished by a reverent addition, so as to become "THE HOLY BIBLE¹."

Called *Bibliotheca Divina*
by Latins, and
βιβλία by
Greeks.

¹ Other ordinary names for the Bible are "The Holy Scriptures" (or "writings"), and "The Word of God." The first is a Scriptural name (Matt. xxi. 42, John v. 39, Acts xviii. 24); the second is an adaptation of a Scriptural name, as will be shown in the next chapter.

§ 2. *General Structure of the Bible.*

THE whole time during which the books of Holy Bible written between B. C. 1491 and A. D. 97, Scripture were being gradually accumulated was a long one, extending to almost sixteen centuries, or from nearly 1500 years before Christ's birth to about 100 years after. But there were long intervals when no fresh Scriptures were being penned ; and all the books of the Old and New Testament, with the exception of the Prophets, were written during various periods which amount altogether to only about 150 years. Thus there was an interval of more than 300 years between Joshua, who wrote the history going by his name, and Samuel, who wrote the next historical books ; and another interval of about 460 years between Malachi and Matthew, the latter interval being, however, partly occupied by the books called "Apocrypha." The only long epoch of Bible writers is that of the Prophets, which extended almost continuously over the greater part of five centuries.

To show in as small a compass as possible what were the dates at which the various books of the Bible were written, and who were the writers, a table is annexed, setting plainly before the reader both these particulars, and also some contemporary landmarks by which the dates may be better estimated.

*Chronological Table of the Old and New Testament,
and of the Apocrypha.*

Date.	Book.	Writer.	Contemporary Landmarks.
B.C. 1491 to 1451	{ Genesis Exodus Leviticus Deuteronomy Numbers	{ Moses	[No authentic history so old as the Pentateuch. But some of the Egyptian antiquities are of earlier date than Moses; and a few hieroglyphic records among them.]
Uncertain 1427	Job Joshua	[Job, or Moses] Joshua	
1100 to 1056	{ Judges Ruth 1 Samuel 2 Samuel	{ Samuel, Na- than, and Gad	{ Earliest date assigned to Homer, 1100 B.C.; latest, 500 B.C.; most probable, 962—927 B.C.
Various	Psalms	{ Moses, Da- vid, and others	
1013 to 975	{ Song of Songs Proverbs Ecclesiastes	{ Solomon [some pro- verbs by others]	{ Foundation of Rome, 753 B.C.
004 to 457	{ 1 and 2 Kings	{ Nathan, Iddo, and others, added to by Ezra	
862	Jonah	Jonah	Solon, 638—558 B.C.
800	Joel	Joel	
787	Amos	Amos	Temple destroyed, 588 B.C.
750	Micah	Micah	
740	Hosea	Hosea	{ Temple of Jupiter Olym- pus built, 572 B.C.
713	Nahum	Nahum	
698	Isaiah	Isaiah	{ Temple of Diana at Ephesus, 552 B.C.
630	Zephaniah	Zephaniah	
626	Habakkuk	Habakkuk	{ Temple of Apollo at Delphi rebuilt, 548 B.C.
588	{ Jeremiah Lamentations	{ Jeremiah	
587	Obadiah	Obadiah	{ Capitol at Rome finished, 533 B.C.
574	Ezekiel	Ezekiel	
534	Daniel	Daniel	{ Second Temple dedi- cated, 515 B.C.
520	{ Haggai Zechariah	{ Haggai Zechariah	

Date.	Book.	Writer.	Contemporary Landmarks.	
B.C.	Esther	Ezra	{ Battle of Marathon, 490 B.C.	
457	Ezra			
to	1 Chronicles			
400	2 Chronicles			
	Nehemiah	Nehemiah Malachi	Herodotus, 484—408 B.C. Thucydides, 471—401 B.C. Socrates, 468—399 B.C.	
	Malachi			
About 700	Tobit	Tobit	{ Alexander the Great's Conquests, 334—325 B.C.	
About 656	Judith	Uncertain	{ Punic Wars, 264—146 B.C.	
Uncertain but B.C.	Baruch			
	Esther			
	Song of the Three Chil- dren			
	Story of the Sunnah			
Uncertain	Bel and the Dragon			
	Prayer of Ma- nasses			
	1 and 2 Esdras			
250	Ecclesiasticus			{ Jesus, son of Sirach
130 to 50	{ 1 Maccabees			Uncertain
	{ 2 Maccabees			
	{ Wisdom			
A.D.			Julius Cæsar died, 44 B.C.	
49	1 St. Peter	St. Peter	Augustus Cæsar, Em- peror from B.C. 30 to A.D. 13	
51	Galatians	St. Paul	Tiberius Cæsar, A.D. 13—37	
52	1 Thessalo- nians		Caligula, A.D. 37—41	
52-53	2 Thessalo- nians		Claudius Cæsar, A.D. 41—54	
57	1 Corinthians	St. Paul	{ The Romans settled in England	
58	{ 2 Corinthians		{ Caractacus prisoner at Rome, A.D. 50	
	1 Timothy		Nero, A.D. 54—68	
61	Romans	St. James St. Matthew St. Mark		
	St. James			
	St. Matthew			
62	St. Mark	St. Paul		
	Philemon			
	Colossians			
	Ephesians			
	Philippians			

Date.	Book.	Writer.	Contemporary Landmarks.
A.D. 63	St. Luke	St. Luke	
Uncertain 67	Acts	St. Paul	Galba
Uncertain 67	Hebrews	St. Peter	Otho } A.D. 68, 69
	Titus	St. Jude	Vitellius }
	2 St. Peter	St. Paul	
	St. Jude		
	2 Timothy		
70	1 } St. John		Vespasian, A.D. 69—79
	2 } St. John		Destruction of Jerusalem, A.D. 70
	3 } St. John		Pompeii and Herulanum destroyed, A.D. 79
67 or 96	Revelation		Titus, A.D. 79—81
97	St. John		Domitian, A.D. 81—96
			Nerva, A.D. 96—98
			Trajan, A.D. 98—117

The division of the books of the Bible into chapters and verses is not part of their original structure. The divisions between books, and even between words, were scarcely, if at all marked, in either Hebrew or Greek. Some partial attempts were made at such divisions in early Christian times ; but our present system of chapters only dates from the twelfth century, when it is supposed to have been made by Cardinal Hugh de St. Cher, who first composed a Concordance. The verses into which chapters are now divided were the work of a printer and scholar of the sixteenth century, named Stephens, were not adopted in any English version till 1551, and do not therefore appear in early English Bibles.

§ 3. *Gradual Growth of the Holy Bible.*

THE earliest form in which a "Bible" was known, was in that of "The Law," a comprehensive name for the five books which, about 300 years before our Lord, began to be called "The Pentateuch," or five-fold volume. While the twelve tribes of Israel were united as one nation, and up to the time of the Babylonish Captivity, these five books (written continuously as one) formed the Jewish Scriptures. The ten tribes who separated carried with them these Scriptures, and never allowed any other writings to be added to them. They were written in the ancient Hebrew character, which is now called "Samaritan," and thus the *Samaritan Pentateuch*² is, externally, the representative of the Holy Scriptures possessed by the Jews during the most important part of their history as a nation.

But before the captivity, Hezekiah caused other sacred writings to be collected together, though not to be added to the "Law;" and after the Captivity, Ezra and Nehemiah, under Divine direction, collected all those which are now reckoned by the Church of England among the number of the Canonical books of the Old Testament, re-copied them uniformly in the Chaldaic character (that now known as Hebrew), and arranged them in three divisions, namely (1) THE LAW, (2) THE PROPHETS (including the "former" and the "latter"), and (3) the Holy Writings, sometimes called generally

² None but late copies of it exist; and these are believed to abound with mistakes and corruptions.

"THE PSALMS," from the book with which they commenced. All the Hebrew books of the Holy Bible were thus put together in one volume, about 400 years before the birth of our Lord, ending with the prophet Malachi.

About a century later, these Hebrew books were all translated into Greek at Alexandria, probably for the benefit of the multitude of foreign-born Jews and Jewish proselytes,

The Greek
version of the
Jewish Bible.

to whom Greek was their mother tongue. This translation received the name of the "SEPTUAGINT," from the tradition that it was made by seventy or seventy-two learned men, who were formed into a kind of college for the purpose, in the isle of Pharos, near Alexandria, and by direction of Ptolemy Philadelphus. The Septuagint was much quoted by our Lord and His Apostles; and it was universally believed in early Christian times that it had been translated from the Hebrew under Divine influence, so as to be very accurate.

It is in the Septuagint that the books called Apocrypha³ [that is "the hidden" or "secret" books] first appear, and no copies of them are known in Hebrew. From their being thus associated with the sacred books, it would seem that some of those now extant were considered to be sacred by the Septuagint translators, who, as Jews, would be jealous of introducing doubtful writings into their Holy Bible. But the books of the Apocrypha have never been received by the Christian Church at large as of equal authority with those which exist in Hebrew;

³ Some of these books were inserted at a later date. See Chronological Table on page 6.

Table of the Books of the Holy Bible, as arranged in ancient times.

Jewish Hebrew Bible, B.C. 409.	Jewish Greek Bible.	Greek Christian Bible, as in Alexandrine MS., about A.D. 360.	Latin Christian Bible, as at Council of Carthage, A.D. 397.
[THE LAW.]	[THE PENTATEUCH.]	[THE OLD TESTAMENT.]	[THE OLD TESTAMENT.]
Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
[THE FORMER PROPHETS.]	—	Joshua	Joshua
Joshua	Joshua	Judges	Judges
Judges	Ruth	Ruth	Ruth
Ruth	1 Samuel	1 Samuel	1 Samuel
1 Samuel	2 Samuel	2 Samuel	2 Samuel
2 Samuel	1 Kings	1 Kings	1 Kings
1 Kings	2 Kings	2 Kings	2 Kings
2 Kings	2 Kings	1 Chronicles	1 Chronicles
	1 Chronicles	2 Chronicles	2 Chronicles
	2 Chronicles	Hosea	Job
	1 Esdras	Amos	Psalms
[THE LATTER PROPHETS.]	Ezra	Micah	Proverbs
(Greater.)	Nehemiah	Joel	Ecclesiastes
Isaiah	Psalms	Obadiah	Song of Solomon
Jeremiah and	Proverbs	Jonah	Wisdom
Lamentations	Ecclesiastes	Nahum	Ecclesiasticus
Ezekiel	Song of Solomon	Habakkuk	Hosea
	Job	Zephaniah	Joel
	Wisdom of Solomon	Haggai	Amos
(Lesser.)	Ecclesiasticus	Zechariah	Obadiah
Hosea	Esther	Malachi	Jonah
Amos	Judith	Isaiah	Micah
Micah	Tobit	Jeremiah	Nahum
Joel	Hosea	Baruch	Habakkuk
Obadiah	Amos	Lamentations	Zephaniah
Jonah	Micah	Epistle of Jeremiah	Haggai
Nahum	Joel	Ezekiel	Zechariah
Habakkuk	Obadiah	Daniel	Malachi
Zephaniah	Jonah	Bel and Dragon	Isaiah
Haggai	Nahum	Susannah	Jeremiah
Zechariah	Habakkuk	Esther	Ezekiel
Malachi	Zephaniah	Tobit	Daniel
	Haggai	Judith	Tobit
		1 Esdras	Judith
			Esther

Jewish Hebrew Bible, B.C. 409.	Jewish Greek Bible.	Greek Christian Bible, as in Alexandrine MS., about A.D. 360.	Latin Christian Bible, as at Council of Car- thage, A.D. 397.
[THE HOLY WRITINGS.]	Zechariah	Ezra	Ezra
Psalms	Malachi	Nehemiah	Nehemiah
Proverbs	Isaiah	1 Maccabees	1 Esdras
Job	Jeremiah	2 Maccabees	1 Maccabees
Song of Solomon	Baruch	3 Maccabees	2 Maccabees
Ecclesiastes	Lamentations	4 Maccabees	[THE NEW TES- TAMENT.]
Esther	Epistle of Jere- miah	Psalms	Matthew
Daniel	Ezekiel	Job	Mark
Ezra	Daniel	Proverbs	Luke
Nehemiah	Bel and Dragon	Ecclesiastes	John
1 Chronicles	Susannah	Ecclesiasticus	Acts
2 Chronicles		[THE NEW TES- TAMENT.]	Romans
		Matthew	1 Corinthians
		Mark	2 Corinthians
		Luke	Galatians
		John	Ephesians
		Acts	Philippians
		James	Colossians
		1 Peter	1 Thessalonians
		2 Peter	2 Thessalonians
		1 John	1 Timothy
		2 John	2 Timothy
		3 John	Titus
		Jude	Philemon
		Romans	Hebrews
		1 Corinthians	1 Peter
		2 Corinthians	2 Peter
		Galatians	1 John
		Ephesians	2 John
		Philippians	3 John
		Colossians	James
		1 Thessalonians	Jude
		2 Thessalonians	Revelation
		Hebrews	
		1 Timothy	
		2 Timothy	
		Titus	
		Philemon	
		Revelation	
		1 Clement	
		2 Clement	

and the English Church has placed them apart, between the Old and the New Testaments, for this reason. The oldest known copy of the Bible has the Old Testament of this Greek version, and, although it was written about 300 years after the death of our Lord, it is thought to be a fair representative of the Bible as it was known to the Apostolic age before the New Testament was written.

About sixteen years after our Lord's death and ascension, St. Peter wrote his first Epistle, which is the earliest portion of the New Testament. The other books were all written within the next twenty years, except the Gospel of St. John, and, perhaps, the Revelation.

And thus, after 1600 years of gradual growth, "the brook became a river, and the river became a sea:" the volume of the Holy Bible expanded from the Pentateuch to the Old Testament, from the Law to the Gospel, and was then sent forth into the Christianized world, almost exactly in the form in which it has been known for the eighteen subsequent centuries.

The manner in which this gradual growth took place is illustrated by the preceding table, which also shows the arrangement of the various books among the pure Jews, the later and Greek-speaking Jews, the early Eastern, and the early Western Churches. Our English arrangement of the Bible is derived from the last of the four.

§ 4. *Ancient Copies of the Holy Bible.*

THE autographic copies of the works written by Moses, Samuel, David, the Prophets, Evangelists and Apostles, have shared the fate of other manuscripts, and, perhaps from frequent handling, they wore out even more quickly than ordinary manuscripts do.

Of HEBREW copies of the Old Testament, there are few, if any, existing which date further back than the tenth century. One of the Pentateuch is supposed by some to belong to the sixth century ; and this is the very highest date claimed for any copy of any part of the Old Testament in its original language. Few date so far back as the Norman Conquest. To what extent such comparatively modern manuscripts represent the ancient and original text more faithfully than Greek or Latin versions, is a question for critics, and one not easily answered.

SYRIAC translations of the Hebrew exist of a much earlier date than any Hebrew manuscripts, and it seems extremely probable that a Syriac version of the Old Testament was extant in the time of our Lord, while one of the New Testament was made within or very shortly after the Apostolic age.

GREEK copies of the Holy Bible, or of portions of it, have been handed down to us from a very early age of Christianity, and are the most ancient copies of the Scriptures known to exist.

The most complete of these is that indicated in the

Original MSS.
of Bible lost.

No ancient
Hebrew MSS.
remaining.

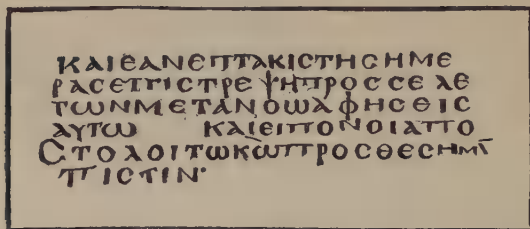
Syriac Version.

Greek Version.

Alexandrine
Manuscript of
the 4th or 5th
century.

preceding Table, which is preserved in the British Museum under the name of the "*Alexandrine Manuscript*." It was given to Charles I. by Cyril Lucar, Patriarch of Constantinople, in 1628. It consists of four volumes (one of which is laid open to the sight of visitors, under glass), and is written in double columns on parchment, in "uncial" or capital letters. The following is a copy of a photo-lithographic facsimile of a few lines taken from the fourth volume, which contains the New Testament. It will be seen that the words

Alexandrine MS. of Bible. Luke xvii. 4, 5.

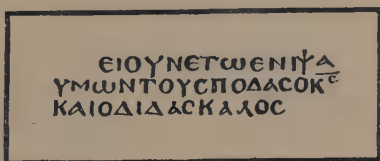


are not divided as in modern writing, and that there are no stops to assist the reader. Hence much learning and care are required to read such a manuscript; and certainty or uncertainty about a single small stroke may involve consequences of the greatest importance as to Biblical doctrine. The Alexandrine Manuscript of the Bible is nearly complete, and belongs to the end of the fourth or the beginning of the fifth century. It contains an ancient Arabic memorandum, which states that it was penned by the martyr Thecla, an Alexandrian lady, who suffered in the Diocletian persecu-

tion, before A.D. 320. It is known among scholars by the letter "A," and has been several times printed.

At Rome there is a Greek Bible, equally ancient with the preceding, or perhaps a quarter of a century older. It is called the "*Vatican Manuscript*" ["B"], having been pre-
Vatican Manuscript of the 4th century.
served in the Vatican Library⁴ for about 400 years, and is supposed to have been brought from Constantinople to Rome about that time. It is written on parchment, with three columns on a page, in a rather smaller hand than the Alexandrine, as the following specimen will show.

Vatican MS. of Bible. John xiii. 14.



This manuscript has been printed, but inaccurately. It is, however, being carried through the press again with the greatest fidelity, under the care of the great German scholar Tischendorf. This copy of the Bible is not so complete as that in the British Museum, but it contains nearly the whole of the sacred books.

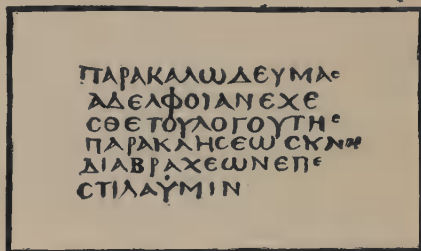
Another Greek Bible, of about the same date as

⁴ Except from 1810 to 1815. Napoleon removed it to Paris, but Wellington restored it to Rome.

the two preceding, has recently been discovered by Tischendorf, in a monastery at Mount Sinai, and placed in the Royal Library at St. Petersburg. It is called the Sinaitic Manuscript, and is distinguished by the first Hebrew letter [א] Aleph. It is written with four columns to the page, on parchment, and in a character similar to the two preceding.

Sinaitic Manuscript of the 4th century.

Sinaitic MS. of Bible. Heb. xiii. 22.



This manuscript is, perhaps, less precious than the two preceding, but is of extreme value, and has been faithfully printed.

There exist about forty manuscripts of smaller portions of the Greek Bible, in the same capital-letter character, and therefore of nearly as ancient a date, those of the Gospels being most numerous. Of manuscripts in the ordinary running hand, there are ten or twelve times as many; but these are always of a later date, and sometimes as late as the eleventh or twelfth century. It will give an idea of the inestimable value possessed by the three of which specimens have been

printed, to add that only twenty-seven MSS. out of all that exist contain the whole of the New Testament.

The LATIN Bible is also found in very ancient copies, some going as far back as the sixth century.

It seems probable that some portions of the Holy Bible were translated into Latin in the time of the Apostles ; and it is certain that the North African Church possessed a Latin Bible very shortly after the death of St. John. This original "Vulgate" (as

Latin Manuscripts of Bible.

Old Vulgate.

St. Jerome called it) is now only to be found in fragments, a revised one by St. Jerome [A.D. 345—420] having become that by which the Bible was principally known throughout the world for many centuries. This later version gradually superseded the older one, and is that universally known as THE VULGATE. It is an extremely valuable version, as it represents more ancient copies of the Holy Bible in various languages, which were used by St. Jerome in translating it, but which do not now exist ; and that great and most learned Father probably knew more of the Bible, and about the Bible, than any student of its pages before or since. Next to the Greek Bibles described above, it is of the very highest authority.

St. Jerome's version

became modern Vulgate.

Ancient versions and copies of the Holy Scriptures also remain in SYRIAC, ARABIC, ÆTHIOPIC (Abyssinian), ARMENIAN, and EGYPTIAN. There is also a beautiful, but very imperfect manuscript, written in silver letters on purple vellum, about the sixth century, and in the GOTHIC language. This is preserved in the University Library at Upsal.

Other ancient Versions.

§ 5. *The English Bible.*

THE Holy Scriptures, wholly or in part, have been translated into English for more than a thousand years. Aldhelm, Bishop of Sherborne [A.D. 656—709], translated the Psalms. Bede [A.D. 672—735] made a translation, the extent of which we do not know; but he was engaged on the last verses of St. John's Gospel on the evening of his death. King Alfred [A.D. 849—901] is traditionally said to have translated the whole of the Bible; but it is certain that some portions of a translation were executed by him, and he wished that "all the free-born youth of his kingdom should be able to read the English Scriptures," which shows that they must have existed in the mother tongue at that time. In the British Museum there is a magnificent English copy of the Gospels, called the "Durham Book," which was written about the time of King Alfred. Another of the same date is in the Bodleian Library at Oxford, a Psalter of the same period in the Chapter Library at Salisbury, and a book of the Gospels, of rather later date, in Corpus Christi Library, at Cambridge.

The following specimen of the language then in use is taken from the beginning of St. John's Gospel, or, as it is entitled in this old version, "Thæt Godspel æfter Johannes Gerecednysse :"—

Ancient English Scrip- tures, 8th or 9th century.	"On fruman wæs Word and thæt Word wæs mid Gode, and God wæs thæt Word. Thæt wæs on fruman mid Gode. Ealle thing wæron geworhte thurh hyne; and nan thing wæs geworht butan him. Thæt wæs lif the on him geworht wæs, and thæt lif wæs manna leoht. And thæt leoht lyht on thystrum; and thystro thæt ne genamon. Man wæs fram
--	---

Gode asend, thæs nama wæs Johannes. Thæs com to gewitnesse, thæt he gewitnesse cythde be tham Leohte, thæt ealle men thurh hyne gelyfdon. Næs he Leoht, ac thæt he gewitnesse forth-bære be tham Leohte. Soth Leoht wæs, thæt onlyht ælcne cumendne man on thysne middan-eard. He wæs on middan-earde, and middan-eard wæs geworht thurh hine, and middan-eard hine ne gecneow.”

Such was the form in which unlearned Englishmen read the Holy Scriptures in the time of St. Cuthbert, the Venerable Bede, King Alfred, and Edward the Confessor, and probably for some 200 years after the Conquest.

But the English language was in a continual state of change for 500 years after the Conquest. Changes in English language. The common tongue of the people at any time during those ages would be almost unintelligible to the ordinary Englishman of the nineteenth century ; and even while those ages were passing, the language of one class was hardly known to another. Hence at one period the Creed, and some other parts of Divine Service, are found written in three languages—Norman French, English, and Latin—for the accommodation of all classes ; as the Title on the Cross was written in Hebrew, Greek, and Latin, that the mixed multitude might all find it in a language they were acquainted with. English versions of Bible adapted to these changes. This must have discouraged translators very much ; but as the several dialects of different classes began to settle down into the mixed tongue which we now call English, increasing industry and energy were shown in the translation and copying out of the Holy Bible. Archbishop Cranmer well describes the case in his preface to the English Bible of 1540. Many hundred years before that age, he says, the Holy Scripture “was translated and read in the Saxons’ tongue, *which at*

that time was our mother tongue; whereof there remain yet divers copies, found lately in old abbeys, of such antique manner of writing and speaking, that few

Cranmer's
testimony to
this fact.

men now be able to read and understand them. *And when this language waxed old and out of common usage*, because folk should not lack the fruit of reading, *it was again translated into the newer language. Whereof yet also many copies remain and be daily found.*" Sir Thomas

More's testi-
mony.

More had written, some years before, "The whole Bible was, long before Wickliffe's days, by virtuous and well-learned men, translated into the English tongue, and by good and godly people, with devotion and soberness, well and reverently read."

Foxe's testi-
mony.

To the same effect writes Foxe, "the martyrologist," in the dedication of his edition of the Saxon Gospels:—"If histories be well examined, we shall find both before the Conquest and after, as well before John Wickliffe was born as since, the whole body of the Scriptures by sundry men translated into this our country tongue⁵."

Such a copy of the whole Bible as those thus referred to (in Norman French) was attributed to the date 1260 by Sir Frederick Madden, one of the editors of Wickliffe's Bible when it was republished in 1851; and it was the opinion of Dr. Waterland that the Old Testament which is found in the same volume with Wickliffe's New Testament was copied from an English version previously in use. There are many old

⁵ Modern critics sometimes deny that such early English versions of the Scriptures ever existed; but as More, Cranmer, and Foxe lived three hundred years nearer to the time they wrote of, were acute men, and recorded facts within their own knowledge, perhaps they may be believed, notwithstanding.

English manuscript Bibles in our public libraries, especially at the Bodleian in Oxford, and at the British Museum; and some of these seem to be of an earlier date than those of Wickliffe. The following illustration is taken from a photograph of one in the Bodleian.

Early English MS. Bible [about A.D. 1350].
John i. 13, 14.

THIS name / which not of blodis. neþ of
þe will of fleiþly. neþ of þe will of man
but be born of god / & þe word þⁱs goddis
þone. is mend fleiþly ozmā. & haþd wel
lid i / vs / & we han seyn þe glorie of hī: þe
glorie as of ^{þe}oon biȝet u of þe fadir. þe
þone ful of grace & of treuþe **John** be
tw Witneſſiȝ of hī: & eȝer ſeiȝe / vs

A further idea of the language in which these mediæval English Scriptures were written may be gathered from the following, which is the 23rd Psalm, as it stands in the Psalter of William de Schoreham, Vicar of Chart Sutton, in Kent, A.D. 1320 ⁶.

Mediæval
English Scrip-
tures.

“Our Lord gouerneth me, and nothyng shal defailen to me; in the stede of pasture he sett me ther.

“He norissed me vp water of fyllynge; he turned my soule fram the feude.

“He lad me vp the bistiȝes of riȝtfulnes: for his name.

“For ȝif that ich haue gon amiddes of the shadowe of deth; Y shal nought dowten iuels, for thou art wyth me.

⁶ In the British Museum. Add. MSS. 17,376.

"Thy discipline & thyn amendyng: comforted me.

"Thou madest radi grace in my sight; oȝayns hem that trublen me.

"Thou makest fatt myn heued wyth mercy; & my drynke makand drunken ys ful clere.

"And thy merci shal folwen me; alle daies of mi lif.

"And that ich wonne in the hous of our Lord; in lengthe of daies."

Wickliffe published a version of the Old and New Testament and Apocrypha, which was translated by him and others from the Latin Vulgate. He was born in 1324, and died in 1384; and this version was probably completed about 1380. His work was brought into disrepute among those who would gladly have seen the English Bible freely used, by the revolutionary politics of Wickliffe, for which he and his party managed to make the Bible a medium. Critics deny that the Reformers used it as the basis of their revised translations, and it was never printed, except in recent times as an antiquarian curiosity—the New Testament in 1731 and 1810, and the whole work in 1851. The first few verses of St. Luke's Gospel in Wickliffe's translation are thus rendered:—

Specimen of
Wickliffe's
version.

"In the dayes of Eroude Kyng of Judee ther was a prest Zacarye by name: of the sort of Abia, and his wyfe was of the doughtris of Aaron: and hir name was Elizabeth: An bothe weren juste bfore God: goynge in alle the maundementis and justifyingis of the Lord withouten playnt. And thei hadden no child for Elizabeth was bareyn and bothe weren of greet age in her dayes. And it befel that whenne Zacarye schould do the office of presthod in the ordir of his course to fore God. Aftir the custom of the presthod he went forth by lot and entride into the temple to encensen.

"And al the multitude of the puple was without forth and

preyede in the our of encensying. And an aungel of the Lord apperide to him and stood on the right half of the auter of encense. And Zacharye seynge was afrayed and drede fel upon him. And the aungel sayde to him Zacarye drede thou not: for thy preier is herd and Elizabeth thi wife schal bere to thee a sone and his name schal be clepid Jon.

“And joye and gladyng schal be to thee and manye schulen have joye in his natvyte.”

When printing was brought into use, a wonderful revolution ensued in the production of copies of the Scriptures. Before that, they were written out on parchment with immense labour, and at great cost; and the price of a whole Bible was so high that few persons could afford to purchase more than the Gospels, the Psalms, or some isolated portion. No sooner, however, was printing invented, than it was applied to the multiplication of Bibles. The first

printed book of any size being the beautiful “Mazarin Bible,” which was printed at Mentz, in 1450. A copy of this is always to be seen among the curious volumes exposed to view in the Bodleian Library at Oxford; and it remains a noble monument of the spirit in which the art of printing was dedicated by the Church to the service of God.

First printed
Bible, A. D.
1450.

Two generations later, in the year 1525, an attempt was made to follow up this good example by printing the English Bible; but the long interval shows that it had fallen much into disuse during the time immediately preceding the Reformation, and that there was no demand upon the press for its production.

Printed
English Scrip-
tures.

The revival of Greek studies now led scholars to look to the Greek New Testament instead of the Latin, as that from which the English version should be made; and several persons were engaged, simulta-

neously, but unknown to each other, in carrying out the idea of forming an English Bible from the original languages instead of from the Vulgate Latin version, as had always been the case hitherto. Unfortunately those who undertook this great work had too easy a confidence in their own abilities for it; and their translations met with an opposition from more learned scholars, which has thrown a sad shadow of disunion over the history of the Reformation version of the Bible. Nor were the characters of the translators themselves such as were likely to command the respect of men under the responsibility of important offices in the Church. They seem simply to have worked for the printers, and to have translated chiefly, in the end, from Luther's German Bible and the Vulgate.

The first of these was *William Tyndale*, a Franciscan friar in priests' orders, who took as his assistant, *John Frith*, a young student of Wolsey's College at Oxford, now Christ Church. He was succeeded by a Franciscan friar named *William Roy*, and the result of the joint labours of the three was the New Testament translated into English from the Greek, and the Pentateuch, perhaps from the Hebrew. The first edition of the New Testament was published in a complete form in 1525: the Pentateuch about 1531. Both seem to have been circulated first in fragments, and hence there is some uncertainty about dates.

While Tyndale and his assistants were at work, *Miles Coverdale*, originally an Augustinian Canon, and subsequently Bishop of Exeter, was also engaged on a similar work. He seems to have been preparing his translation from the year 1528 until 1535; and it is not at all improbable

Tyndale's New
Testament,
A.D. 1525.

Coverdale's
Bible, A.D.
1535.

that he was unacquainted with Tyndale's labours when he began it. Coverdale's Bible was published in 1535, and dedicated to Henry VIII.; but the number of copies printed was small, and even they were not sold. It has probably been much better known to the nineteenth century, through antiquarian research, than it was to the sixteenth. Coverdale was entirely dependent on Luther's Bible and the Vulgate.

John Rogers, another student of Cardinal College, was engaged by the king's printers, Graf-
ton and Whitchurch, to improve Cover-
dale's version. It was adopted as it stood
in the New Testament, and for the Old Testament as
far as the second Book of Chronicles; after which
some alterations were made. The new version was
published in 1537, and it raises an unpleasant feeling
to find that the title-page was deceptive, *Thomas*
Mathew being said to be the translator, though John
Rogers was his true name. It was what we should
now call a "bookseller's speculation," by which it
is evident there was a growing demand for English
Bibles for public reading. Cranmer thought it a
better version than its predecessors, and used his
influence to back the importunity of the printers for
Letters Patent making it the only authorized version.
Only 1500 copies of it were printed, and the price was
fixed at a sum equivalent to about 7*l.* of modern money.

The edition last named was again revised for the
printers by *Richard Taverner*, another
Student or Canon of Cardinal College ;
who had the judgment to suggest in his
Preface, that a complete revision could only be effected
by the combination of several learned men. Taver-
ner's Bible was published in 1539.

Mathew's
Bible.
A.D. 1537.

Taverner's
Bible, A.D.
1539.

In 1540, "THE GREAT BIBLE" was published under the authority of Cranmer, and is hence often called by his name. It seems to have been in preparation for ten years, was the first fully authorized version of the Scriptures in English, and developed into our present version. The Psalter used in Divine Service is taken from it word for word, as is stated in a rubric of the Prayer Book. The Ten Commandments and Sentences which follow the Absolution in the Communion Service are also from this version; as likewise the Decalogue in the Catechism.

This was issued as the Authorized Version until a better one could be provided. But steps were taken for securing a really effective body of translators, who should work with the full sanction of the Church on their labours. Convocation, therefore, after a careful review of existing translations, appointed two Committees in 1542, the members of which were afterwards appointed to translate and revise the old Services, for the production of the Book of Common Prayer. These Committees had begun their work, and the Epistles to the Corinthians were even finished, when the King interfered with some conditions which eventually brought their labours to an end⁷.

The work of producing an Authorized Version was taken up again in Elizabeth's reign, when the Great Bible was revised by a number of Bishops under Archbishop Parker, in 1568, with great care and learning, and then first appeared the division into verses now so

The Great
Bible. A.D.
1540.

The Bishops'
Bible. A.D.
1568.

⁷ Fuller details respecting these early English Bibles are given in Blunt's "Plain Account of the English Bible."

familiar to us, in an authorized English Bible. It had been previously adopted in the small Calvinistic Geneva Bible, which was so popular (owing to the growing power of the Puritans) during the reign of Queen Elizabeth.

The modern English Bible, or AUTHORIZED VERSION, was translated afresh from the Hebrew and Greek in the beginning of the reign of James I., between 1604 and 1611, in which latter year it was published. A surprising amount of labour, care, and organizing ability was expended over the arrangements for this translation; and the universal acceptance of it is doubtless the result, in part, of these arrangements.

Modern Authorized Version.
A.D. 1611.

Three bodies of learned men, numbering forty-seven in all, were appointed to meet in Committees at Westminster, Oxford, and Cambridge, and distribute among their members the parts of the original which each undertook to translate. As each set finished their work, it was passed round for the criticism and correction of all the other sets in order; and a final Committee took charge of any difficulties which could not otherwise be settled. Bishop Andrewes, who was familiar with Hebrew, Chaldee, Syriac, Greek, Latin, and fifteen other languages, was President of the whole body of translators; and when the translation was completed it was passed under review by Bishop Bilson and Dr. Myles Smith, Bishop of Gloucester, the latter of whom wrote the Preface.

As so much interest gathers around our noble English version of the Bible, the following table is subjoined, containing some condensed information respecting the learned divines by whom it was produced.

Translators of the Modern English Bible.

Books.	Names.		Best known as
Genesis to the end of the Second Book of Kings	Andrewes	President	Bishop of Winchester
	Overall		Bishop of Norwich
	Saravia	Westminster Committee	Prebendary of Westminster
	Clerke		One of the six Preachers
	Layfield		Rector of St. Clement Danes
	Teigh		Archdeacon of Middlesex
	Burleigh		
	Kinge		Bishop of London
	Thomson		
	Bedwell		
First of Chronicles to the end of Ecclesiastes	Lively	President	Vicar of Tottenham
	Richardson	Cambridge Committee	Regius Professor of Hebrew
	Chaderton		Master of Trinity
	Dillingham		Master of Emmanuel
	Harrison		Rector of Dean, Beds.
	Andrewes		Vice-Master of Trinity
	Spaldinge		Master of Jesus College
	Byng		Fellow of St. John's
	Hardinge		Archdeacon of Norwich
From Isaiah to the end of the Old Testament	Rainolds	President	Regius Professor of Hebrew, and President of Magdalen
	Holland	Oxford Committee	President of Corpus Christi
	Kilby		Rector of Exeter College, and Regius Professor of Divinity
	Smith		Rector of Lincoln College
	Brett		Bishop of Gloucester [writer of Preface]
	Fareclowe	President	Fellow of Chelsea College
	Duport		Provost of Chelsea College
The Apocrypha	Braithwaite	Cambridge Committee	Master of Jesus, and Prebendary of Ely
	Radcliffe		Master of Gonville and Caius
	Ward		Fellow of Trinity
	Downes		Master of Sidney Sussex
	Bois		Regius Professor of Greek
	Ward		Prebendary of Ely
The four Gospels, the Acts, and the Revelation.	Ravis	President	Prebendary of Chichester
	Abbot	Oxford Committee	Bishop of London
	Montague		Archbishop of Canterbury
	Thompson		Bishop of Winchester
	Savile		Dean of Windsor
	Perin		(Sir Henry) Warden of Merton
	Ravens		Regius Professor of Greek
	Harmer	President	{ Regius Professor of Greek formerly, and now Warden of Winchester
The Epistles	Barlow		Bishop of Lincoln
	Hutchinson	Westminster Committee	
	Spencer		Fellow of Corp. Ch. Camb.
	Fenton		Prebendary of St. Paul's
	Rabbett		
	Sanderson		Archdeacon of Rochester
	Dakin		Gresham Prof. of Divinity

The translation thus made by this large body of learned men has kept its hold on Englishmen for two centuries and a half. Its excellence is admitted far and wide by the learned; the dignified yet sweet rhythm of its sentences is dear to the unlearned; and the spiritual *satisfaction* which myriads of good and holy minds have found in it, is no small proof that a Divine blessing has rested upon it. Its language is a gradual growth of many centuries, for the old English versions as well as the Hebrew and Greek originals were used in bringing it to its present condition; hence it carries no special marks of one generation, and becomes acceptable to each new one as it arises. It has been severely criticized in past (and especially in recent) years; but really learned theologians are agreed that whatever faults may exist in our English Bible, it is so nearly perfect, that it is almost hopeless to try and improve it; while all attempts at improving it have confirmed this verdict.

The value of
the Authorized
Version.

The conclusion, then, for those who are not very conversant indeed with the learned languages, is this:—that the Authorized Version of the Holy Bible is a just and faithful representative of the Hebrew Old Testament, the Greek Apocrypha, and the Greek New Testament; and that in using it for his instruction or his devotion, the plain man may use it with a firm confidence that he is using that which will give him substantially true impressions of what has come down to us under the name of Holy Scripture.

CHAPTER II

Old Testament Writers and Writings

“ We have heard with our ears, O God, our fathers have told us: what Thou hast done in their time of old.”—PSALM xliv. 1.

IN the Epistle to the Hebrews it is stated that God “ at sundry times and in divers manners spake in time past unto the fathers by the prophets ;” and in two subsequent chapters [IV. and V.] this statement will be illustrated by showing that these many writers were inspired by One Divine Mind to write with one purpose, that of setting forth the work of redemption and salvation by Christ. In this and the succeeding chapter the reader will find this fundamental truth respecting the Unity of Holy Scripture introduced by a few detailed particulars respecting the several books thus bound up in one system of Revelation, and the several authors thus brought under the influence of one inspiring Mind.

The Old Testament is named in two divisions in several parts of the New, those divisions being called “ Moses and the Prophets ” [Luke xvi. 29, 31 ; xxiv. 27], or “ The Law and the Prophets ” [John i. 45 ; Acts xxviii. 23] ; and it is thought that other divisions current among the Jews are referred to in some other

portions of the Bible. But these divisions cannot be regarded as possessing any specially sacred character, and they are not recognized in the English Bible. The first five books of the Old Testament are, however, known by the name of PENTATEUCH, from two Greek words signifying "the five-fold volume." It has been always received by the Jews, the Samaritans, and the great body of Christian people in all ages as the work of Moses; and although elaborate guesses at a different authorship have been made by a few writers in recent times, such guesses are worth nothing in comparison with the weight which must belong to the testimony of so many nations and so many ages. The whole of the Pentateuch was thus written by Moses about 1450 to 1490 years before Christ.

In the official Bibles of the Jews, the five books of the Pentateuch are written as one; and this probably represents the original form in which they were written by Moses. In copies which are not used in Divine Service, the division into five books is made as in our Bibles, and each book is named from the first word with which it begins.

GENESIS. The first book of the Pentateuch is named from a Greek word which means *generation*, the same word which occurs at the opening of the New Testament in the words "The book of the *generation* of Jesus Christ." In the Hebrew it is called *Bereschith*, and this word is exactly represented also in the opening of St. Mark's Gospel, "*The beginning* of the gospel of Jesus Christ," as well as in that of St. John, "*In the beginning* was the Word." It occurs likewise among the first words of St. Luke's Gospel [i. 2]; and the coincidence seems to show a design of setting forth the Gospel as the beginning of

the New Creation in the same manner as Genesis records the beginning of the Old Creation.

The Book of Genesis is the oldest book in the world, though some of the Egyptian hieroglyphics may belong to a rather earlier time¹. It contains all the history that exists respecting the times before the Deluge; and all (except such historical illustrations as the few contemporary Egyptian monuments may supply) of post-diluvian history for about 700 years. It is not unlikely that Moses had still more ancient documents before him when he wrote; but whatever he recorded was written under the influence of Divine Inspiration, and whether such documents were inspired or not, any information derived from them was thus authenticated by God.

The contents of Genesis are (1) an account of
 Chap. i. ii. Creation, given, not as a full History of
 Creation, but with reference to the fall of man: (2) an
 Chap. iii. account of the Fall: (3) some few parti-
 iv.—vi. culars respecting the history of the world
 vii.—viii. between the Fall and the Deluge: (4) an
 ix.—xi. account of the Deluge: (5) a few parti-
 culars of the history of the world between the Deluge
 Chap. xii.—xxv. and Abraham: (6) a rather full history
 of Abraham, Isaac, Jacob, and Joseph, with which
 particulars of many other persons are interwoven.
 The last event recorded is the death of Joseph, which
 occurred about 1700 years before Christ, about 2300
 years after the creation of Adam, and thus more than
 3500 years from the present century. [See also pages
 85—92.]

¹ The Chinese claim to have books that are more ancient; but their chronology is very uncertain.

EXODUS. The second book of the Law or Pentateuch is named from the Greek word *Exodos*, which means a going out, the whole book being closely associated with the departure of the Israelites from Egypt. The Hebrew name of the book, "these are the names," has no special significance.

The Book of Exodus contains, (1) the Chap. i. connecting links of Patriarchal history between Jacob and Moses; (2) the personal ii.—iv. history of Moses from his birth to his appointment by God as the leader of the Israelites; (3) an account of the last days of the four centuries' sojourn in Egypt, and of the departure thence; (4) some particu- Chap. v.—xiv. lars of the first year's sojourn in the Wilder- xv.—xix. ness; (5) the narrative of the delivery of xx.—xxxiv. the moral and ceremonial Law to Moses by God; (6) a description of the Taber- xxxv.—lx. nacle and of its erection.

The whole of the Book of Exodus, except the first three chapters, is occupied with transactions which extend over a little more than a year; the dedication of the Tabernacle in the Wilderness taking place exactly twelve months after the institution of the Passover in Egypt [Exod. xl. 17 and xii. 2].

LEVITICUS. This third book of the Pentateuch is named from the Greek word *Leviticon*, which means the Levitical Book, or that which contains the laws by which the ministrations of the sacerdotal tribe of Levi were to be regulated².

Its contents consist of, (1) laws con- Chap. i.—vii.

² The Hebrew name of the book is simply the first word "He called," but in later times the Jews have named it "The Law of the Priests," and "The Law of the Offerings."

- Chap. viii.—x. cerning the ordinary sacrifices ; (2) an account of the consecration of Aaron and his sons to the priesthood, with the secession and death of Nadab and Abihu ;
- xi.—xx. (3) laws concerning the people at large ;
- xxi.—xxvii. (4) laws respecting the priesthood and vows, including a declaration [chap. xxvi.] of the threats and promises associated with obedience or disobedience.

These laws were delivered by God to Moses during the first months after the dedication of the Tabernacle, at the beginning of the second year from the departure of the Israelites out of Egypt. To this month, therefore, the whole of the Book of Leviticus belongs.

NUMBERS. The fourth book of the Law, or Pentateuch, is so called because a very important part of it is the census of the children of Israel, taken by Moses at the beginning and the end of their sojournings in the Wilderness. The first of these numberings took place immediately after the conclusion of the delivery of the Law—in the beginning, that is, of the second month of the same year ; the second, thirty-eight years afterwards, when all the adults who had been numbered previously were dead, except Moses, Caleb, and Joshua.

- The Book of Numbers thus contains the record of most of the forty years spent by Israel in the Wilderness, but not in any close detail. (1) The
- Chap. i.—iv. first census occupies the first four chapters ;
- v.—x. (2) then follow certain laws for the further guidance of the people and the priests, chiefly connected with the Divine worship of the Tabernacle ; (3) the remaining part
- xi.—xx. of the book is made up of history and laws
- xxi.—xxxvi.

intermingled, the last sixteen chapters belonging entirely to the last year of the wanderings, after the death of Aaron.

DEUTERONOMY. The fifth and last book of the Pentateuch is named from two Greek words, *deuteros* and *nomos*, which signify a second law, or a repetition of the Law, as it was also named by the later Jews.

It contains, (1) three solemn addresses delivered to the children of Israel by Moses, immediately before his death ; (2) the final commission to Joshua, in which he was appointed by command of God to succeed Moses as the Leader of Israel ; (3) the Song of Moses, which was used for many ages as one of the Canticles in the Divine Service of the Church ; (4) the Blessing wherewith he blessed the children of Israel before he was parted from them ; and (5) the account of the death and burial of Moses, added by an inspired person at some later time, probably by Ezra.

The Book of Deuteronomy was all spoken, and probably written down by Moses during the last month of the forty years' sojourn in the Wilderness ; but it recapitulates much of the history of that time from the beginning, he being the only Israelite then living, except Joshua and Caleb, whose experience of those wanderings extended from the passage of the Red Sea to the plains of Jericho.

JOSHUA. The book which goes by the name of Joshua continues the history which Moses had given in the five books of the Pentateuch. Jews and Chris-

tians have generally believed that it was written by him, the Book of Ecclesiasticus calling him the successor of Moses in prophecies ³; the 1st Book of Kings referring to a passage in it [Joshua vi. 26] as "the word of the Lord, which He spake by Joshua the son of Nun ⁴," and some words at the end of the book itself seeming to apply generally to its contents as having been added by Joshua to "the book of the law of God ⁵." The account of his death would, of course, be added by a later writer; but Joshua was so often brought into direct communication with God, as Moses had been, that it is most reasonable to suppose the substance of the book was written by him.

Chap. i.—xii.

xiii.—xxii.

xxiii. xxiv.

The Book of Joshua contains, (1) the history of the conquest of Canaan, afterwards called the Holy Land; (2) the division of the land among the twelve tribes, according to express directions given by God; (3) an account of Joshua's last words to his people, in which he warns them against rebellion, and recounts the mercies which they had enjoyed under the direct government of their heavenly King. It records events which extend over twenty-five years; but a large portion of this time, "after that the Lord had given rest unto Israel," is not referred to in any detail, and the first twenty-two chapters are probably confined within a space of seven or eight years only.

JUDGES. This book is supposed to have been written by Samuel, in the early part of the reign of Saul [see Judges xviii. 1, xix. 1, xxi. 25]; and its name is taken from the thirteen judges, or chief rulers of

³ Eccclus. xlvi. 1.

⁴ 1 Kings xvi. 34.

⁵ Josh. xxiv. 26.

Israel, whose history occupies the first seventeen chapters. The remaining five chapters are filled with incidents connected with what appears to have been a time of anarchy, when there was no ruler, and when idolatry had almost superseded the worship of God. The history contained in the book extends over about three centuries.

RUTH. The four chapters which are placed under this name form a kind of appendix to the Book of Judges, and were most likely written by Samuel. They contain the history of one who was not of the twelve tribes (though a descendant of Abraham), but who by marriage became an ancestor of our blessed Lord, foreshadowing the interest of all nations in Him.

SAMUEL, I., II. Two books go under the name of this great prophet and ruler of Israel. In the Hebrew these two books were considered as one; but in both the Greek and the Latin they are divided as in our English Bibles, and called by the second titles given to them in the latter.

The ancient tradition of the Jews, preserved in the Talmud, ascribes the first twenty-four chapters to Samuel, and the remaining part of the first, as well as the second book, to Nathan and Gad [see 1 Chron. xxix. 29].

These two books contain, (1) personal histories of Eli and Samuel; (2) the history of Israel during the whole of the time the nation was governed by Samuel; (3) during the reign of Saul; and (4) until nearly the close of the reign of David; the second book being entirely occupied by the last.

The First Book of Samuel comprehends a period of

¹ Sam. i. —iii.

iv.—x.

xi—xxx.

² Sam.

i.—xxiv.

about eighty years, the second book of about forty years.

KINGS, I., II. These two books were also known to the Jews as one, and are called the "third" and "fourth" of "Kingdoms" in the Greek, and of "Kings" in the Latin Bible. They were probably written principally by Nathan, the prophet Jeremiah, and Ezra; but nothing is certainly known as to their authorship.

The Books of the Kings extend through a long period of Jewish history, beginning with the close of David's reign, and ending only at the Babylonish Captivity, thus ranging over more than 400 years. After the death of Solomon and the division of the nation into two kingdoms, the history of each is followed up to the end of their existence as independent kingdoms—that of Israel being destroyed by Shalmanezar, that of Judah by Nebuchadnezzar: in the first book the reign of Solomon and the building of the Temple are the most prominent subjects: in the second book the prophetic history of Elijah and Elisha, with the reign of Hezekiah, and the final destruction of both kingdoms.

CHRONICLES, I., II. These two books were also considered as one by the Jews, and called the "Journals" or "Diaries." In the Greek and Latin Bibles they are called "*Paraleipomenōn*," or the books "of things omitted;" but the name by which they are known in the English Bible is as old as the time of St. Jerome, who is said to have first used it as an explanation of the Hebrew title.

Both books of the Chronicles were written by Ezra, some portions of the genealogies having been added after his time by an unknown author.

The first eight chapters of the first book are filled

with genealogies, and throughout both there is an evident care as to the exact statement of names and descents. The tenth chapter begins with the history of Saul, and the remainder of both books is then occupied with histories of David, Solomon, and the two separate kingdoms of Israel and Judah, down to the time of the Babylonish Captivity.

The historical ground thus occupied is therefore the same as that of the books of Samuel and the Kings, the earlier chapters being also a genealogical summary of all the previous periods of the Old Testament history for about 3500 years. But many portions of the later books are evidently supplementary to the narratives contained in the earlier ones, and justify the ancient title of the books as Chronicles of "things omitted" from previous records.

EZRA. Two verses found at the end of the Second Book of Chronicles are divided from the preceding verses by the whole length of the Babylonish Captivity, and are identical with the two verses which begin the Book of Ezra. It is possible that they may have found their way from the beginning of one book to the close of the preceding one by an error of copyists, for Ezra is always considered to be an appendix to the Chronicles.

This book takes its name from its writer, one of the priests who returned with Zerubbabel from Babylon, and succeeded him for twelve years as the governor of Judæa. It contains the history of the refounding of the Temple, Jerusalem, and the Jewish nation after the return from Babylon, for about eighty years. It records the restoration of the Temple by Zerubbabel, and that of the full Temple worship by Ezra himself; and it also contains lists of those families which re-

turned from captivity, and of those of the sacerdotal tribe who had unlawfully intermarried with the heathen during their exile.

NEHEMIAH takes up the story of the restoration of the Jewish nation within a few years of the time when it is dropped by Ezra; and in the Greek and Latin Bibles it is called the Second Book of Ezra. There is no doubt, however, that it was written by Nehemiah, who restored the city of Jerusalem, after the Temple and its worship had been in some degree restored by Ezra. It contains the history of about twelve years, chiefly as concerns the rebuilding of the walls of Jerusalem; for the purpose of superintending which Nehemiah received permission to give up for so long his duties as cup-bearer to the kings of Persia. During part of these twelve years Ezra was still living.

ESTHER. This book contains the personal history of an orphan Jewish maiden of the tribe of Benjamin, who became, during the Captivity, queen to Ahasuerus (i. e. Xerxes), king of Persia. Her name was held in great veneration on account of her saving the Jews from a terrible slaughter intended by Haman—a deliverance commemorated by the Feast of Purim. The author of the book is not certainly known, but was probably either Ezra or Mordecai.

The three books of Ezra, Nehemiah, and Esther are the latest of the historical books of the Old Testament; and they are followed in our English Bibles by the poetical books and the prophets, which were written at various periods during the times of which the historical books preserve the records.

JOB. The earliest of these is the Book of Job, which is as old as the Pentateuch. The most generally re-

ceived opinion among Jews and Christians respecting this wonderful poem is, that it was written by Moses, and that it records the acts and words of real persons which, perhaps, came to his knowledge originally during the forty years that he spent in Midian.

In Ezekiel God speaks of "Noah, Daniel, and Job"⁶ as all being real persons; and St. James couples together the sufferings of Job and those of our Lord, "Ye have heard of the patience of Job, and have seen the end of the Lord"⁷. He appears to have been one of the patriarchal race, descended from Shem, perhaps from Abraham, but not directly connected with the children of Israel. As in the case of Melchizedek, Job's faithful worship of God shows that before the entire separation of the Jews as a distinct and holy nation, there were some among other nations who preserved the true knowledge of God as it had been handed down through Noah, and lived as close to God as did that Patriarch himself.

The Book of Job is the history of a great temptation, in which that of our Lord Himself was prefigured. But it also contains treasures of moral teaching; and makes us acquainted with phases of tradition and revelation which represent the most ancient religion of the faithful before the Jewish system was ordained.

THE PSALMS. Although so familiarly known to the Christian Church as one book, the Psalms really form five separate books. It is not known, however, why they were so divided. The whole Psalter was a gradual accumulation of Divinely inspired hymns, written by many authors during many centuries; but as David wrote a large proportion of them, the collec-

⁶ Ezek. xiv. 20.

⁷ James v. 11.

tion has been universally called by his name, "The Psalms of David." The five books are indicated by the Doxologies with which they end; by the "Amen and Amen" in four cases, and the emphatic "Praise ye the Lord" in that of the 150th Psalm. Thus the divisions are as follows:—

Books	I.	II.	III.	IV.	V.
Psalms	1—41	42—72	73—89	90—106	107—150

The whole of the first book is universally allowed to be the composition of David, and most of the second book. But many of the Psalms in the remaining books are also evidently written by the "sweet singer of Israel" in the spirit of prophecy, and for use in that Temple the whole design of which was revealed to him by God, that he might make the plans and collect the materials for its erection. There is also a very evident unity in the composition of all the Psalms, which shows the influence of the Holy Spirit upon their writers: And the whole collection is made one in a literary sense by the introductory character of the first Psalm, and the final doxology formed by the last. The most ancient of all is the 90th, which there is good reason to believe was composed by Moses, as the title states⁸. The latest of all were composed in the time of Ezra; but which they were, it is impossible to do more than conjecture. The whole number were collected together by Ezra, a previous collection of those in existence at an earlier date having been made in the time of Hezekiah. [Compare Prov. xxv. 1.]

⁸ Many learned critics consider that the titles of the Psalms are not to be relied upon in every case.

The number of the Psalms is 150 in the Hebrew, Greek, and Latin Bibles, as well as in the English; but in the Greek and Latin there is a different division in respect to some of the number, which makes the reckoning of all but eleven different. These variations (which originated in the Septuagint version, and cannot be accounted for) are shown in the following table, which will be useful also for showing how the Psalms are respectively numbered by the English, the Roman, and the Eastern Churches:—

Hebrew and English.	Greek and Latin.
Psalms i. to viii.	Psalms i. to viii.
„ ix. and x.	„ ix.
„ xi. to cxiii.	„ x. to cxii.
„ cxiv. and cxv.	„ cxiii.
„ cxvi. { verses 1 to 9	„ cxiv.
„ { verses 10 to 16	„ cxv.
„ cxvii to cxlv.	„ cxvi. to cxlv.
„ cxlvii. { verses 1 to 11	„ cxlvi.
„ { verses 12 to 20	„ cxlvii.
„ cxlviii. to cl.	„ cxlviii. to cl.

Two English versions of the Psalms are familiar to every one. The earliest is that in the Prayer Book, which is the translation of the Psalms that formed part of the first authorized English Bible—that of 1540⁹. That in the Bible is the one which was translated for the last authorized version, that of 1611, of which it forms a part. In some Bibles of Queen Elizabeth's reign the version of 1540 is printed side by

⁹ See “Key to the Prayer Book,” page 32.

side with that belonging to the Bible of 1568, and in others it retains its place alone in the midst of the newer version of other books. But, although this old English version has retained so strong a hold on the affections of the people, it is scarcely so accurate a rendering of the Hebrew as the later version.

There are four classifications of some of the Psalms, which require to be noticed.

1. THE GREAT HALLELUJAH, is a group of Psalms, beginning with the 113th and ending with the 118th, which formed the Passover Hymn of the Jews. The first three were sung "in the courts of the Lord's house" while the Passover lambs were being slain; the latter three at home as the close of the ceremonies which accompanied the Passover Supper. The second of these divisions is believed to be the hymn sung by our Lord and His Apostles before they went out to the Mount of Olives. [Mark xiv. 26.]

2. THE PSALMS OF DEGREES, are the fifteen which are numbered from 120 to 134 in the English version. Several explanations are given of the name; but the most probable is, that it was given to them because they were composed by David as Processional Psalms which were to be sung in succession on each of the fifteen steps which led up to the Temple [see Ezek. xl. 22—34], a ceremony used probably on special days of solemnity.

3. THE PASSION PSALMS. Among the many Psalms which speak in prophetic language of our Lord's sufferings, six have been specially denominated the Psalms of the Passion, viz., the 2nd, 22nd, 38th, 59th, 69th, and 88th.

4. THE PENITENTIAL PSALMS. This group of Psalms was recognized in very early times, for it is told

of St. Augustine, who died in the year of our Lord 430, that when he was dying he had them written on tablets and hung above his bed. They are the 6th, 32nd, 38th, 51st, 102nd, 130th, and 143rd. All of the seven are used in the Church Services on Ash Wednesday.

The Psalms, as a whole, form the central portion of Divine Revelation. They contain the words in which the Church of God has spoken to Him in public offices of praise day by day for 3000 years without intermission. They have formed the devotional utterances of individual saints innumerable during the same 90 generations—half the age of the human race; and they are supposed by some to be embodied in the praises which are being offered in Heaven. [See also page 97.]

THE PROVERBS, were composed by Solomon, the son of David; but it is possible that the last two chapters of the book, which are headed as "The words of Agur," and "The words of King Lemuel," were the composition of some other writers¹.

The Book of Proverbs divides itself into three portions, independently of the last two chapters. The first of these consists of the first nine chapters, which are headed "The Proverbs of Solomon, the son of David, King of Israel," and which are wholly occupied with the praise of our Lord under the title of "WISDOM," a title analogous to that of "WORD," by which He is so frequently spoken of in the Psalms. The second portion begins with the 10th chapter and ends with the 24th. It is headed simply "The Proverbs of Solomon." The third portion begins with the 25th chapter and ends with the 29th, and is headed "These

¹ Many learned men have, however, believed that, for some unknown reason, Solomon wrote under these names.

are also Proverbs of Solomon, which the men of Hezekiah, King of Judah, copied out."

This book contains a multitude of separate sayings which embody the highest wisdom, and which fell from the lips of Solomon as a fruit of the promise made to him by God at the beginning of his reign. [1 Kings iii. 12.]

ECCLESIASTES ; or, THE PREACHER, is also a work of Solomon, written in his old age. It treats principally of the insufficiency for permanent happiness of all earthly enjoyments—the spirit of the whole book being shown in the opening words : "Vanity of vanities, saith the Preacher, vanity of vanities ; all is vanity." There are many difficult sayings in this book, which make it hard to be understood ; and it is not, therefore, a book which is likely to prove profitable to ordinary readers.

THE SONG OF SOLOMON, often called *The Canticle, or the Book of Canticles*, was likewise written by Solomon. The remark made in the last paragraph applies to this book also ; which is a most beautiful mystical poem respecting the marriage of Christ and His Church, but which may convey undesirable impressions to the minds of readers inexperienced in the mystical interpretation of Holy Scripture.

After the poetical books follow the PROPHETS, sixteen in number (reckoning the Lamentations with the prophecy of Jeremiah), and classified as the "four greater" and the "twelve lesser prophets." [See also page 10.] The four greater prophets are Isaiah, Jeremiah, Ezekiel, and Daniel ; and these are placed before the other twelve, although (as will be seen by the table at page 5) much later than most of them ;

Isaiah prophesying, for instance, nearly 200 years, and Daniel more than 300 years, after Jonah.

ISAIAH² comes seventh in chronological order among the sixteen prophets, but his prophecy occupies the principal place, on account of its importance as regards the predictions of our Lord's Advent and work which it contains. At the opening of the book, Isaiah records that he prophesied during "the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah." His prophecy runs parallel therefore to

2 Kings xiv. 21, and } as far as { 2 Kings xx. and
2 Chron. xxvi. } 2 Chron. xxxii.

Ancient Jewish tradition states that Isaiah survived Hezekiah, and was put to death by being sawn asunder by order of Manasseh, who is also said to have been son-in-law to the prophet. It is generally supposed by Christian writers that Isaiah is referred to in Hebrews xi. 37: "They were sawn asunder." This martyrdom of the prophet is supposed to have occurred 698 years before the birth of our Lord; his prophecies having covered a space of more than half a century.

Much historical information is to be gathered from the Book of Isaiah, and four chapters (36th to 39th) are entirely historical. But the book also contains a general collection of prophecies respecting the Jews and the nations with whom they were chiefly associated, either as friends or foes; and modern discoveries have shown that these prophecies were fulfilled to the letter. The most remarkable characteristic of the book is, however, the fulness and clearness of its predictions respecting our Lord, on account of

² In the New Testament, the Greek form of the name is used, namely, "Esaias;" in old English it is often spelt "Esay."

which Isaiah has been long called "the Evangelical" or "Gospel" prophet. [See also page 94.]

JEREMIAH prophesied about a hundred years later than Isaiah, at the time when the monarchy of the Jews was being broken up and the nation carried captive to Babylon. He began to prophesy in the time of Josiah, and remained some time in Judæa after the destruction of Jerusalem and the woes attending the Captivity, but was eventually taken to Egypt. His prophecy, therefore, covers the same space as the four last chapters of the Second Book of Kings, and the three last of the Book of Chronicles. There is much history mingled with the prophecy of Jeremiah; and the 28th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, and the 52nd chapters form a supplement to the history contained in the historical books.

The sad times in which this prophet lived are vividly pictured in his prophecy, and still more in the Book of LAMENTATIONS, which forms a continuation of it. But, like Isaiah, he was the means of carrying many blessed promises of the Messiah to his nation and to the Christian Church; and thus of showing how glory and beauty would once more spring from the ashes of the desolated Jerusalem. The personal life of the prophet was a continual martyrdom, and his death in Egypt is believed to have been of the same character.

EZEKIEL was a priest who had been carried into captivity in the early part of his life, among the first captives of his nation. Ezekiel prophesied for twenty-two years, during eleven of which he was contemporary with Jeremiah. The first half of his prophecy relates principally to events connected with the destruction of the Temple, which did not take place

until the eleventh year of the Captivity [Ezek. xl. 1]; this portion extending as far as the end of the 24th chapter. The second portion relates to the seven principal enemies of the Jewish nation, and takes in from the 28th to the end of the 32nd chapter. The third part, consisting of the remaining fifteen chapters—about half of the whole prophecy—is occupied with setting forth the glories of the restored Kingdom of God under the dispensation of Christ. The last eight of these chapters are wholly occupied with a description of the rebuilt Temple and City of God—a description belonging more to the mystical New Jerusalem than to that re-founded by Ezra and Zerubabel.

DANIEL belonged to the royal line of Judah, and was carried to Babylon among the Jewish captives in his boyhood. He prophesied during the whole of the Captivity, dying soon after the return; but whether in Persia or in Judæa is uncertain. The first six chapters of the Book of Daniel are occupied with historical matter connected with the Captivity; the latter six with predictions respecting the restoration of the Jews to their land, the after history of the great empires of the world, and the Kingdom of the Messiah. There can be no doubt that much of this prophecy still remains unfulfilled.

HOSEA is the first in order of the twelve minor prophets. His opening words state that he prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and of Jeroboam (the Second), King of Israel. He was thus contemporary with Isaiah; but his prophecies were given chiefly with reference to the kingdom of the ten tribes, and it is probable that he delivered them during the course of

many years in Samaria. The destruction of Israel, which he predicted, took place shortly after his death, while a king of his own name was reigning. [2 Kings xviii. 10.] But he also predicted a glorious restoration, which can hardly be regarded as fulfilled even in the Kingdom of Christ as yet. [Hosea, i. 10, 11; xiii. xiv.]

JOEL. Nothing is known of the personal history of Joel, except that he was "the son of Pethuel." He prophesied about a century before Isaiah, and was the first of the prophets sent to Judah. His prophecy was associated with some great national calamity—a famine, apparently, caused by a plague of locusts, which is not recorded in the historical books. The prophecy also looks forward to the Captivity, the Restoration, the Kingdom of the Messiah, and the Second Advent. Its application to the Christian Church is illustrated by the use of a portion of the second chapter as the Epistle for Ash Wednesday.

AMOS was contemporary with the earlier part of Isaiah's prophetic life. He was a herdsman of Tekoa, near Bethlehem, but was sent as a prophet to the Kingdom of Israel in the reign of Jeroboam the Second, who was contemporary with Uzziah, King of Judah. Israel was then at its highest pitch of prosperity, but overrun with vice and idolatry, against which Amos prophesied. He predicted the destruction of the Kingdom of Israel, and the coming of a restoration in the Kingdom of the Messiah.

OBADIAH was one of the later prophets contemporary with Jeremiah's latter days. His prophecy was delivered against Edom, which had taken advantage of the miseries of Judæa to oppress and harass those Jews who still remained. It ends with a vivid prediction of our "Saviour's coming up on Mount Zion."

JONAH. This is the most ancient of all the sixteen prophets. He lived in the ninth century before our Lord, that is, in the century succeeding that in which David and Solomon reigned ; and perhaps was the immediate successor of Elisha. His prophecy was delivered to the people of Nineveh, as a warning of destruction coming upon their great city in consequence of its wickedness. This destruction was delayed through the penitence of that generation ; but the vast numbers of relics discovered of late years, so many of which are in the British Museum, show how entirely the prophecy was eventually fulfilled. The personal history of Jonah during the time of his mission is told in much detail, and is most remarkable as predicting the resurrection of our Lord. [Matt. xii. 40 ; Luke xi. 29, 32.]

MICAH prophesied respecting the Captivity of Israel and Judah, during the reigns of Pekah and Hoshea, the last Kings of the former Kingdom, and of Jotham, Ahaz, and Hezekiah, Kings of Judah. His prophecy is a very distinct prediction of the punishment of God's people and of their ultimate restoration by being engrafted into the Kingdom of the Messiah.

NAHUM was another prophet raised up (like Jonah ninety years before) to predict the destruction of Nineveh. He evidently uttered "the burden of Nineveh" after Israel had been carried captive by the Assyrians ; and his prophecy indicates that great cruelties were perpetrated by the latter on their captives. His prophecy was fulfilled about a century after it was spoken.

HABAKKUK probably prophesied between the time when the Assyrians destroyed the Kingdom of Israel and the Chaldeans that of Judah ; and he

speaks of the latter as if it were near at hand. [Hab. i. 6—10]. He was thus contemporary with Jeremiah, and is said, like that prophet, to have remained in Judæa after its desolation. He predicts the madness of Nebuchadnezzar [i. 11] and the destruction of Babylon [ii. 8.] The last chapter of this prophet is a psalm, headed by the title of “a prayer,” which title is found prefixed to the 90th and others of the Psalms. It is a thanksgiving for the destruction of God’s enemies, as predicted in the foregoing prophecy.

ZEPHANIAH. This prophecy was delivered in the time of Josiah. It is a prediction of the Captivity as a consequence of the idolatry into which Judah had fallen, of the destruction of God’s enemies, and of the restoration of Israel in the Kingdom of Christ. [iii. 9 to the end.]

HAGGAI was a prophet of the Captivity, contemporary with Daniel, and is believed to have returned to Judæa with Zerubbabel. His prophecy is associated with the rebuilding of the Temple, which had been going on slowly for about fifteen years. It contains the remarkable words of consolation, that the glory of that second house (mean as it seemed to those who remembered the first) should be far greater than that of Solomon’s Temple, through the Presence of One who was there to “bring peace.”

ZECHARIAH was the second of the prophets who prophesied after the return from Babylon. His prophecies were begun two months after that of Haggai, and relate to the same subject, comprehending also very distinct predictions of Christ’s Advent and Kingdom, “The Branch,” the Corner Stone, and the name Joshua or Jesus (for example), being all found within the compass of a few words. [iii. 8, 9.] The seventh

and following chapters were delivered two years later. The later prophecy of Zechariah also predicts very distinctly our Lord's Second Advent, and bears some likeness to the great prophecy of the New Testament, the Book of the Revelation.

MALACHI was the last of the Old Testament prophets and writers, and lived about four centuries before our Lord, in the time of Ezra and Nehemiah. The Temple worship seems to have been restored entirely in his time; but abuses had already sprung up again, which he strongly condemns.

This last of the Old Testament prophets is specially associated with the New Testament Dispensation. He predicts the appearance of John the Baptist [iii. 1; iv. 5]; the First and Second Advents of Christ [iii. 1, 2. 17; iv.]; and the great Christian Sacrifice of the Holy Eucharist [i. 11], the "pure offering" to be offered up from the rising of the sun to its setting, in the Name of Christ.

CHAPTER III

New Testament Writers and Writings

“ many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the Word.”
—LUKE i. 1, 2.

THE books of the New Testament are twenty-seven, the writers eight, in number; the greater part being written by St. Paul, St. Luke, and St. John, who are the authors of three-fourths of the whole. The writings of St. Mark and St. Matthew amount to nearly one-fifth, and those of St. Peter, St. James, and St. Jude to one twenty-third part of the whole. Or, more exactly, supposing the whole New Testament to consist of 186 pages,

St. Peter, St. James, and St. Jude wrote 8 pages,

St. Matthew and St. Mark wrote 38 pages,

St. Paul, St. Luke, and St. John wrote 140 pages,

The several books of the New Testament are not arranged in chronological order; for the whole of them having been written within the space of half a century, and nearly the whole within less than twenty years, such an arrangement would have no particular advantage. The Gospels and Acts are indeed thus arranged, but the Epistles are placed in the order of their length under each author; that to the Hebrews coming at the end of St. Paul's, and out of order, on account of

some doubt whether it was or was not written by that Apostle.

ST. MATTHEW'S GOSPEL was written by him in Greek a few years before the destruction of Jerusalem; but the general testimony of early Christian writers shows that he had written it originally in Hebrew¹ for the use of Jewish Christians in Palestine, almost twenty years before, or seven years after our Lord's Ascension. This Hebrew Gospel is not now known to be in existence.

St. Matthew was an eye-witness of our Lord's ministrations, having become one of His disciples before the delivery of the Sermon on the Mount, and being ordained one of the twelve Apostles. His Gospel, being originally written for the Jews, sets forth conspicuously the human phase of our Lord's nature and work; and hence, of the four evangelistic symbols [Ezek. x. 14, Rev. iv. 7], the angelic human figure is that appropriated to the first Evangelist. As being written for Jews, also, in the genealogy with which St. Matthew's Gospel opens, the descent of our Lord is traced up to Abraham, the patriarchal ancestor of the Jewish nation; and references to their ancient Scriptures abound, so that sixty-five are reckoned, including forty-three actual quotations. Thus this Gospel shows how the ancient expectations of the Jews respecting their Messiah were fulfilled in our Lord Jesus, the Son of David, of the Seed of Abraham, born of a Virgin in Bethlehem, which had been already consecrated in their eyes by its association with David.

ST. MARK'S GOSPEL was the next in order of

¹ Not pure Hebrew, but the Aramæan or Syro-Chaldaic, or Syriac dialect spoken in Judæa in our Lord's time.

A.D. 61.

the four, it having been written very shortly after that of St. Matthew. St. Mark was not an Apostle of our Lord, probably not an eye-witness of the whole if of any part of His ministry. He was converted, apparently, by St. Peter; who calls him "Marcus my son" [1 Pet. v. 13], and is mentioned at first in the Acts as John Mark, the first name being afterwards dropped [Acts xii. 12. 25; xv. 39. 2 Tim. iv. 11], and the surname only retained.

This Evangelist acted as deacon to both St. Peter and St. Paul; and the most ancient Christian writers all declare that he wrote his Gospel down from that account of our Lord's work which St. Peter was accustomed to give. Thus the Gospel of St. Mark is, in reality, that of an eye-witness, being that of St. Peter, though it never acquired his name. And as St. Peter was "the Apostle of the Circumcision," this accounts for the strong resemblance between the narrative derived from his information, or habitual teaching, and that written by his brother Apostle, St. Matthew.

St. Mark begins his narrative with the baptism of our Lord, and says nothing about His earlier days. From thence His ministrations are so set forth as to be a proclamation of the Kingship and Kingdom of the Messiah; and hence the evangelistic symbol of the Evangelist is that of the royal lion—the "Lion of the tribe of Judah."

ST. LUKE'S GOSPEL bears the same relation to the teaching of St. Paul as that of St. Mark does to the teaching of St. Peter. He was not an eye-witness of our Lord's ministry; but he expressly says in his opening preface that he wrote with "a perfect understanding of all things from the very first;" and according to what "they had delivered

A.D. 63.

unto us which from the beginning were eye-witnesses, and ministers of the Word." In addition to which general information, St. Luke had the advantage of learning from St. Paul, who had special revelations respecting the facts narrated in the Gospel [1 Cor. xi. 23; xv. 3; Gal. i. 11, 12]. He was the companion of St. Paul during a large part of the Apostle's ministry; and nearly all we know about that great servant of Christ is derived from the information given by St. Luke.

This Gospel was written shortly after that of St. Mark, about thirty years after our Lord's ascension. It was written chiefly for those Gentile Churches which owed their origin to St. Paul's ministrations, and sets forth our Lord's nature and work in full detail, as if to people who knew little or nothing of prophecies respecting Him. The evangelistic symbol associated with the Gospel of St. Luke is that of the ox, the sacrificial victim, which typified the Great Sacrifice of Himself by the High Priest of the New Dispensation.

ST. JOHN'S GOSPEL was written at a much later date than either of the three preceding, towards the close of that Apostle's ^{A.D. 97.} long life, and more than sixty years after the Ascension of our Lord. It is said to have been written at the request of the Churches of Asia, and was evidently composed with a view to erroneous opinions which had arisen respecting the Person and Nature of our Lord.

Thus the Gospel of St. John is chiefly a theological, and not an historical work, only so much narrative being introduced as is necessary for setting forth the particular truths to be proved and illustrated, and the whole of it being comprehended within broken periods, amounting altogether to only thirty-one days. His

purpose was not to teach the history of our Lord, but the mysteries arising out of that history. Hence he says nothing about the circumstances of our Lord's birth, but sets forth the mystery which those circumstances embraced—the Incarnation of the WORD, or Eternal Son of God ; while such miracles as he records are intended to illustrate mysteries of our Lord's Divine work in the Church.

This character of St. John's Gospel may be generally indicated by the following classification of some portions of it :—

Chapter	ii. Divine Nature of the Man Christ Jes
„	iii. Sacrament of Holy Baptism.
„	vi. Sacrament of the Holy Eucharist.
„	viii. Eternal existence of the Son. His equality with the Father. Doctrine of Plurality in Unity.
„	x. Pastoral work of Christ in the visible Church.
„	xi. Power of Christ in the invisible world.
„	xiv.—xvii. Various mysteries connected with Christ's perpetual presence.

It is on account of this penetrative insight into Divine mysteries that the evangelistic symbol of the far-seeing and up-soaring eagle has been assigned to St. John.

THE ACTS of the Holy Apostles. This book was written by St. Luke ; and from the introduction it is evident that he intended it to be considered as an appendix to the Gospel going by his name.

It contains (1) an account of the foundation of the Church on the Day of Pentecost ; (2) a sketch of the early history of the Church until the dispersion of the twelve Apostles ; (3) a sketch of St. Paul's travels

and ministrations from the time of his conversion [A.D. 34] to that of his first imprisonment at Rome [A.D. 63]. It extends, therefore, over about thirty years ; but it narrates a very small portion of the Acts of the Apostles, and little is said about any except St. Peter and St. Paul. But from what is recorded, we are able to deduce the chief principles on which the Church was settled as regards its ministry and government, the evangelization of the Gentiles, and other essential matters connected with the spread of the Church, and its permanent existence as a Divine institution.

ROMANS. St. Paul wrote the Epistle to the Romans from Corinth, in the year 58, ^{A.D. 58.} before he went up to Jerusalem with the alms referred to in 1 Cor. xvi. 1—4. Its principal object appears to have been to set at rest controversies between Jewish and Gentile Christians, and to show that, Christ's Church having been established on the earth, the religion of the Law, or of the Mosaic Dispensation, was absorbed into and superseded by it.

I. CORINTHIANS. This Epistle was written to those among whom St. Paul had dwelt for two whole years, founding the Church, ^{A.D. 57.} God having revealed to him that He had "much people" in that city. It appears to be a reply to communications addressed to the Apostle from Corinth, which he begins to answer in detail in the seventh chapter, but which he also glances at in the opening of the fifth, and the third, and the first chapters. It contains severe reproofs of schism, litigiousness, covetousness, incest, fornication, and idolatry. Towards the close, the Apostle re-states some fundamental principles of his previous teaching ; and in the fifteenth chapter

sets forth, with wonderful force, the great central doctrine of our Lord's Incarnation.

II. CORINTHIANS. The second Epistle to the same Church was written in the following
 A.D. 58. year, after he had heard from Titus the effect produced by the first. In this he comforts them in their sorrow, vindicates his authority, and warns them against the schismatic teachers who had been the cause of their going astray.

GALATIANS. This appears to be one of the earliest of St. Paul's Epistles, and per-
 A.D. 51. haps the first which he wrote. It is chiefly concerned with the same matters treated of in his Epistle to the Romans, but contains also some strong rebukes of the Galatians for their easy seduction by false teachers.

EPHESIANS. At Ephesus St. Paul had estab-
 A.D. 62. lished a Church, in the face of the most powerful idolatry current among the ancient heathen. To this Church it was that he wrote this Epistle, full of loving precepts respecting the faith. It was written from Rome during the Apostle's first imprisonment there; and hence he addressed the Ephesians in the words, "I Paul, the prisoner of Jesus Christ." The last two chapters contain a condensed statement of Christian duties in all the relations of life.

PHILIPPIANS. This Epistle was written about
 A.D. 62. the same time as that to the Ephesians, and seems to be a reply to one which he had received from the Church of Philippi, condoling with him on the persecution he was suffering. It is a loving exhortation to steadfastness under trials.

COLOSSIANS. This also was written during St.

Paul's imprisonment at Rome. It also contains exhortations to steadfastness in doctrine and practice, and warns the Churches of Colosse, Laodicea, and Hierapolis against Judaizing and philosophizing teachers, probably the Essenes and some of the early Gnostics. A.D. 62.

I and II. THESSALONIANS. These two Epistles were written, with a short interval between, during the early part of the many months which St. Paul spent at Corinth, and nearly at the same date, therefore, with the Epistle to the Galatians. A.D. 52, 53. The first is a congratulatory letter on the condition of the Thessalonian Church. Having spoken strongly of the Second Advent of our Lord, his words had been misunderstood as if he had predicted that it was about to happen immediately. The second Epistle was therefore written by way of explanation. Both Epistles contain warnings against schismatic teachers.

I. TIMOTHY. When St. Paul was obliged to leave Ephesus, after the riot caused by the makers of idols, he appointed Timothy to take his place there, ordaining him Bishop of the Church of Ephesus. A.D. 58. This Epistle was written to Timothy shortly afterwards, as a code of general instructions with regard to the pastoral office.

II. TIMOTHY. This Epistle contains the last recorded words of the great Apostle of the Gentiles, and was written shortly before his martyrdom. A.D. 67. Timothy was still Bishop of Ephesus, as he remained until his death; and St. Paul writes to him as his "dearly-beloved son," asking him to come to him at Rome, that he may have the consolation of seeing him once more.

TITUS was ordained Bishop of Crete by St. Paul,

and at some time (when is not certainly known) this Epistle was written to him with the same object as the first which the Apostle wrote to Timothy.

PHILEMON. The short letter to Philemon was sent from Rome by St. Paul during his first imprisonment there. It was one of entreaty to Philemon respecting a slave named Onesimus, who had robbed his master and absconded, but who was sent back from Rome as a faithful convert to Christ.

HEBREWS. The authorship of this great treatise on the principles of Christianity has been much disputed ; but there are good reasons for believing that it was written by St. Paul during, or soon after, his first imprisonment at Rome.

It was written to the Jewish nation generally, but especially to Jewish Christians, with the object of showing that in Christ and His Church were to be found the true fulfilment of all their hopes, their ordinances, and their prophecies. The Epistle to the Hebrews is of an eminently theological character, and offers a great field for Christian study. It sets forth in noble language the connexion between the Old and the New Dispensation, and shows how both were formed around the Person of Christ the great High Priest, and the object of all true faith. The History of the Old Testament is also illustrated in many particulars by this Epistle.

JAMES. This is the first of the seven "general" or "catholic" Epistles, which are so called because they were written to the Catholic Church at large, and not to any particular Church. The author of this Epistle was St. James the Less son of Alphæus ; cousin or (according to

the Jewish custom of speaking) brother of our Lord, and the Apostle who permanently resided at Jerusalem. His martyrdom is recorded by Josephus and Eusebius; and this Epistle was probably written a short time previously, in the year 61. It contains solemn and authoritative exhortations to steadfastness under temptation, and to good works; and seems to have been intended to oppose errors which had already arisen on the latter subject, or which the Apostle, in the spirit of prophecy, foresaw.

I. PETER. The Apostle St. Peter was the first of all to speak to the people of Jerusalem on the day of the foundation of the Church, A.D. 49. and the first to speak to the Gentiles on their admission to its privileges. He was also the first to write an Epistle to the Church at large, this first Epistle having been written by him very shortly after the dispersion of the Apostles from Jerusalem. It was written from Babylon to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" or, speaking generally, to the Christians of the East, among whom the Apostle was then labouring. Being written for so wide a circle, it contains exhortations of a general character, and sets forth general principles relating to the faith.

II. PETER. Nearly twenty years afterwards, the same Apostle wrote another Epistle of a similar character, taking his leave of the A.D. 67. Church before his martyrdom; and "stirring up their minds by way of remembrance," and warning them against seduction by false teachers, now the Apostles of Christ were being all removed from among them.

I., II., III. JOHN. The three Epistles of St. John were all written about the A.D. 70.

time of the destruction of Jerusalem. The first has the same object in view as that afterwards carried out in the Gospel of the same Apostle—that of stating the truth respecting our Lord's Divine and Human Natures against the rising sects of Gnostics who were inoculating the Church with false opinions. It sets forth our Lord as God, the Son of God, the Light, the Life, and the Second Adam of the race, from Whom all the faithful derive their spiritual origin.

The *second* and *third* Epistles are addressed respectively to "the elect Lady" and to the "well-beloved Gaius;" but their contents are such as to make them also Epistles to the Church at large, on which account they are included in the New Testament.

JUDE. This Epistle is of uncertain date; but was written by Jude, or Judas, the brother of James the Less. It was probably written after all the others except those of St. John, and is chiefly a denunciation of the false teachers who were already sowing tares among the good seed in the field of the Church.

REVELATION. This great prophecy of the New Dispensation was written by St. John the A.D. 67 [or 96]. Apostle, Evangelist, and Theologian (or "Divine"), when he was an exile in the Isle of Patmos; but whether his banishment occurred under Nero or Domitian is uncertain. It is very probable that the early date is the correct one, and that Nero's second name of Domitianus misled writers into the idea that it was under Domitian.

Whether it was written in the year 67 or in the year 96, it fitly concludes the New Testament and the whole volume of the Bible, since its prophecies extend through the whole range of time between the day when it was written and the Second Advent of our Lord.

CHAPTER IV

The Revelation of the Holy Bible, and the Inspiration of its Writers

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 PETER i. 21.

THE Holy Bible has been universally received by the Christian Church as a REVELATION made by God, and a volume written by men who were under the influence of His INSPIRATION.

The plain meaning of these two terms is as follows: Revelation is *an unveiling* of something previously concealed. Inspiration is *a breathing into* the mind of knowledge which it could not naturally possess.

Meaning of
"Revelation,"
and of "Inspiration."

Hence the Holy Bible has been received as so directly coming from God that men have even ventured to call it by a Name Divinely given to our Lord Himself, The Word of God¹, the Word spoken by the Father through

Scripture
called the
Word of God.

¹ A scrupulously reverent care should be used in applying this mystical title to our Lord Himself, wherever it does not *certainly* mean otherwise in Holy Scripture. There are few places where it is used in which this is not its primary meaning. "Thy Word is a lantern unto my feet, and a light unto

the Inspiration of human persons by God the Holy Ghost.

§ 1. *The grounds on which the Bible is received as an inspired book.*

WE may best see the nature of the proofs on which this universal belief in Holy Scripture as revealed and inspired by God is founded, by setting out the more important of them in an ascending order.

1. It may first be assumed that the books of the Holy Bible were written by *many human authors*, whether or not we are able to assign each several portion of the whole work to the particular penman to whom it has generally been attributed. It is an historical fact established beyond question, that many such penmen were engaged on the work, and that they lived at various times. The individuality of these authors and the characteristics of their times are also distinctly traceable in the several books of the Bible; so that historical evidence and the evidence of the writings themselves both go to prove this fact.

And yet the collection of books which are bound together and called the Holy Bible have a distinct UNITY, which shows that these writings of many pens and many times, and even of many countries, are far from being an accidental collection of works which have naturally no bond of connexion. Moses, who wrote in the Desert some fifteen centuries before the birth

my paths," said David: "I am the Light of the world," said the WORD Himself.

of our Lord ; David, who wrote in Jerusalem ; Daniel, who wrote in Babylon ; St. Paul, who wrote in Rome, about half a century, and St. John, who wrote at Ephesus, almost a whole century after our Lord's birth ; all these men wrote in such a manner that their writings form natural sections of one complete work, and "hang together" as if there was something in common between them as authors—not only a common *purpose*, but a common *impulse*. They have one uniform character.

This internal Unity between the various parts of the Bible is a very striking feature, and may be observed to run in three principal lines, namely, those of Historical, Moral, and Spiritual Unity.

HISTORICAL UNITY may be traced out in the subject of the Holy Bible from beginning to ^{Historical} end. The various writers of the several ^{Unity.} works plainly sat down to record a certain phase of History, not an exhaustive history of the Jews or of any particular age. Their works were all written with reference to a central subject, the coming and work of Christ, the Messiah-King of the Old Testament, the Incarnate God of the New. The earliest history of the Bible relates to the necessity for His coming entailed by the Fall of Man ; the history of the Patriarchs and their descendants is that of a people specially separated to be His ancestors and kindred ; the poetical books and the prophecies abound with almost numberless references to Him ; the Holy Gospels contain particulars of His Life, earthly Ministry, Death, Resurrection, and Ascension ; the Acts and Epistles are entirely occupied with matters which centre in Him ; and the Revelation is that of Jesus Christ concerning the future of His Kingdom. The

same feature of Historical Unity may be observed in respect to man; his Creation, Fall, Restoration, and Salvation, being ideas which pervade the various books of the Holy Bible like four coloured strands running without break through the whole of a long cable, and visible wherever it is cut asunder.

MORAL UNITY may be also traced out in the various writings of which the Bible is made up. God is universally represented as holy, as hating sin², as being a just Judge, as rewarding the good and punishing the evil. Man is as generally represented as being in a lower moral condition than he might have been, as aiming (in his better moments) at something higher, and as capable of recovering his original moral condition in a future life. Nor is it to be left unnoticed that the history of every saint in the Bible is so narrated as always to include some of his moral failings, showing that perfection of character cannot be attained in this life. Noah, Lot, Abraham, Sarah, Isaac, Jacob, Moses, David, St. Peter, are familiar illustrations of this; and Christ alone is represented as faultless in any book of the Bible.

SPIRITUAL UNITY is indicated by the constant representation of man as needing a Saviour; by the sacrificial system, which looks forward to His Sacrifice in the Old Testament, and backward to it in the New; by the ever-recurring references to the Mercy of God, as required by men and granted by Him; and by the idea of God as the Supreme Spiritual Head of all mankind.

² No such unity of idea respecting the holiness of the Divine Nature is to be found among heathen writers; who seldom represent their gods as better than men.

The three characteristic forms of Unity thus observable throughout the Bible, show that its various component parts have all been influenced by One Mind. Forty men writing at different times, in different languages, in different countries, mostly unacquainted with each other, often not knowing much or any thing of what predecessors among them had written, having no intention of working their writings into the system of those predecessors, and not knowing that their own writings would form part of a collection—such a series of writers would not have written in this consistent manner if they had been left to themselves. It must be concluded, therefore, that the historical, moral, and spiritual unity by which their united works are characterized is a proof of their writing under one supreme overruling influence, which coloured all they wrote, and gave it a supernatural uniformity of principle that runs through a variety of ideas and modes of expression, almost infinite.

Such unity not
natural,

but super-
natural.

Thus we find the first traces of a Divine as well as a Human Element in Holy Scripture : the HUMAN ELEMENT in the natural powers of the penmen who wrote its component books, the DIVINE ELEMENT in the supernatural influence by which the penmen were controlled.

Divine and
Human
Elements,

2. The NATURE OF ITS CONTENTS is another evidence as to the source from which the Holy Bible originally sprung ; for a large portion of it is composed of *Revelations*, which only God could unveil, of *Prophecies*, which only Divine Knowledge could foretell, and of *Precepts*, which Divine Wisdom and Holi-

The contents
of the Bible
show its
Divine source.

ness only could originate. Some of these may be mentioned in order.

Among the multitude of REVELATIONS which the Bible contains, those may especially be noticed which refer to the Creation, those which refer to the Nature and Person of God, and those which refer to the purpose of Christ's Coming and Death.

The *Facts of the Creation* could be known originally by those only who were then in existence concerning Creation; to observe them; and as man was the last of all created things, he could have observed none of them. It is certain, therefore, that all human knowledge respecting those facts must have been derived from other sources than human observation; and there is no reason whatever for supposing that this original source of information was other than the Creator Himself. It may have been that He communicated such knowledge to the first of our race; and that, long before it was written down in the Book of Genesis, it was traditionally handed down from one generation to another. But whether it was so or not, such knowledge of God's work in creating the world was an *unveiling* of that past of which God only knew, and must have been a Revelation.

The *Person of God* is the Person of One Who is invisible to mortal eye. Whenever an approach has been made to the Beatific Vision, it has been by the manifestation of that Divine Light and appearance of fire which was made to Abraham, Moses, or Isaiah. Some facts respecting the *Nature of God* are indeed to be learned by reasoning upwards from His works.

Yet Isaiah, Ezekiel, Daniel, and St. John were enabled

to tell men something even about the Person of God ; and His Nature is being continually spoken of from the days of Adam and Cain, all through the long line of holy men and holy writers down to the last page of the Bible. The "visions" of Isaiah [Isai. i. 1, and vi. 1]; of Ezekiel [Ezek. i. 1—28]; of Daniel [Dan. vii. 1; x. 1—9]; and of St. John in the Revelation, were means by which God communicated to man some knowledge respecting the glory of His Person, *unveiling* for a moment, and in part, that "Light which no man can approach unto." So also was His Nature unveiled by proclamation of it to Moses [Exod. xxxiv. 6, 7]; by mysterious manifestation of Three Persons in One God at the Baptism of our Lord [Luke iii. 21, 22]; or in our Lord's last-commission to His Apostles [Matt. xxviii. 19]; and by the manifold voice of Prophecy, which was ever declaring His Almightyness, His Justice, His Mercy, and His Love.

Such revelations all reached their climax in that made by *our Lord's words and work*. It is not necessary to go into the particulars of this, to show how largely it unveiled the mysterious purposes of God, and the mysterious history of man's spiritual being. It is enough to say that such a scheme as that of the Gospel speaks for itself. No human intellect could have thought it out ; but in it God *revealed* His eternal purposes respecting the salvation of men by the Death of His Son.

The PROPHECIES of the Bible are also such as to show that it is a revelation from God. Throughout the Old Testament there are a multitude of prophecies respecting our Lord, uttered and written at various times during many

concerning
God's purpose
in the salvation
of man.

Revelation by
Prophecy.

centuries, by a great variety of persons, yet all consistently gathering upon one Person with an unity that could not have happened except by their derivation from one general fountain of information, and from a knowledge which extended infinitely beyond the bounds of human knowledge. Such a knowledge alone could have spoken respecting things which were to happen hundreds of years afterwards, as men would speak of events that had become matters of experience or history. Examples may be found in almost every page of the Bible ; for, in reality, the whole Bible revolves around one central object, the Person and work of the Redeemer. At the very beginning of its books there is a prediction about the bruising of the tempter's head by the heel of the woman's Child [Gen. iii. 15] : another, that the sceptre should not depart from Judah till Shiloh had come,—when as yet there was no sceptre at all in Judah, or in any other tribe of Jacob's family [Gen. xlix. 10]. A little further on, there is the prophecy of Balaam, about the “star out of Jacob,” and the “sceptre out of Israel” [Num. xxiv. 17] ; and that of Moses, that the Lord would raise up to the Israelites a “prophet like unto him” [Deut. xviii. 15 ; John vi. 14 ; Acts iii. 22]. More distinctly still are those prophecies traceable to Christ in which there is some detail of His life, sufferings, or death, such as we meet with in the Psalms and the Prophets. Isaiah, writing between six and seven hundred years before the event, made the most remarkable declaration, that a *virgin* should conceive and bear a Son ; a circumstance which never had occurred when he spoke the prophecy, which no one probably had ever before thought of, but which did actually happen in one case *and one only* [Isai. vii. 14]. The fifty-third chapter of

Isaiah speaks in so distinct a manner about Christ, that the most learned of the Jews have not been able, even with the most earnest wish to do so, to dissociate the prophecy from the historical events of His sufferings. The twenty-second and the sixty-ninth Psalms enter into minute details about the crucifixion with such accuracy, that we might confidently fill up any gaps in the Gospel history, by referring back to the prophecies given by the foreknowledge of the Omniscient. Such prophecies, abounding throughout the Old Testament, and current for ages before Christ appeared in the world, show as clearly that the writings which contain them owed their origin to Him who alone could see into the distant future, as Macaulay's History of England shows from its own pages, that it was written after the events which it narrates had occurred.

And thus the prophecy of Holy Scripture is one more proof that it is a Revelation from God.

The MORAL TEACHING of the Bible, its *precepts* and devotional sayings, could only have come from a Divine Source. No writings which are not plainly moulded after the pattern of the Bible in this respect make the faintest approach to its purity and its elevation above the ordinary thoughts and rules of men. And yet the pure and elevated thoughts and rules of the Psalms, the Proverbs, the Gospels, or the Epistles, commend themselves at once to us as right. We should never have *imagined* such, we say ; we may even think they are higher than we can ever attain unto, but yet we acknowledge them to be perfect ; and their very nature reveals them to us as a reflection from Divine Holiness and Perfection.

Revelation in
precept, &c.

Thus, throughout its pages, the Bible shows itself by the very nature of its contents to be a book which man could not have made by himself—a book which contains a Revelation from God. Its story of Creation is an unveiling of the ages on which man never cast an eye; the knowledge which it gives of God is an unveiling of that which mortal eye could not look on, or human thought conceive; its pictures of the working out of God's purposes unveil mysteries which angels have desired, in vain, to penetrate; its prophecies are an unveiling of Divine foreknowledge; and its moral teaching is an unveiling of Divine purity, holiness, and love.

3. Moreover, the Book which thus commends itself to our reason as a revelation from God, contains not a few DIRECT ASSERTIONS THAT IT IS A REVELATION MADE TO AND THROUGH INSPIRED MEN.

Thus St. Paul writes to Timothy, that "All Scripture is given by Inspiration of God" [2 Tim. iii. 16]; having just previously spoken of it as "The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus;" and the phrase "Scripture," "Scriptures," the writing or writings, being used frequently to describe generally the writings of the Old and New Testament. [Dan. x. 21; John ii. 22; vii. 38; Acts i. 16; 1. Tim. v. 18³; Matt. xxi. 42; Luke xxiv. 23; John v. 39; Rom. xvi. 26; 2 Pet. iii. 16, and many other places.]

St. Peter declares, respecting the prophecies, that "holy men of God spake as they were moved by the Holy Ghost" [2 Pet. i. 21];

³ Here St. Paul quotes Deut. xxv. 4, and our Lord's words in Luke x. 7 as both being "Scripture."

and that "the Spirit of Christ was in the prophets" [1 Pet. i. 11]; and that St. Paul wrote his Epistles (which he calls "Scriptures") "according to the wisdom given unto him" [2 Pet. iii. 15, 16]. What kind of "wisdom" was meant, is shown by St. Paul's own words, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" [1 Cor. ii. 13].

There are also to be found many passages throughout the Holy Scriptures in which the writers speak of themselves or their predecessors as speaking or writing that which had come from God. **MOSES**, for example, was continually saying respecting his communications to the children of Israel, "Thus saith the Lord God of Israel." His writings abound with the expression, "And the Lord spake unto Moses;" and at the end of Leviticus⁴, Numbers⁵, as well as nearly at the end of Deuteronomy⁶, there are distinct declarations that they are the commandments, judgments, and covenant "which the Lord commanded, by the hand of Moses." Such a tone agrees (1) with the promise made to Moses by God, "Go, and I will be with thy mouth, and teach thee what thou shalt say⁷;" (2) with the confirmation given to his words as the words of God by our Lord when He said of them, "For *God* commanded, saying, Honour thy father and thy mother⁸;" or "Ye reject the commandment of God, for *Moses* said, Honour thy father and thy mother⁹;" and (3) with the similar confirmation given to them by St. Paul in the Epistle to the Hebrews,

Inspiration
claimed by and
for the writers
of the Scrip-
tures.

⁴ Lev. xxvii. 34.

⁶ Deut. xxix. 1.

⁸ Matt. xv. 4.

⁵ Numb. xxxvi. 13.

⁷ Exod. iv. 12.

⁹ Mark vii. 9.

when he says, "the Holy Ghost this signifying¹," of what had been ordained by the Jewish lawgiver.

If, again, we take the later writings of the Old Testament, we shall find similar claims to inspiration. Thus DAVID says, "The Spirit of the Lord spake by me, and His word was in my tongue²," which claim to inspiration is also confirmed by our Lord speaking of "David in spirit" writing a portion of the Psalms which He quotes³, and of his having written another "by the Holy Ghost⁴." A similar confirmation being given by St. Peter, when he said, "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake concerning Judas, which was guide to them that took Jesus⁵." Thus also the PROPHETS constantly introduce what they say and write with the words, "Thus saith the Lord," or "The Lord said unto me," or "The word of the Lord came unto me, saying;" or with such expressions as "The Spirit of the Lord fell upon me, and said unto me, Speak, Thus saith the Lord⁶," and "Truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression and to Israel his sin⁷."

As for those who wrote the books of the New Testament, nothing can be more direct and positive than their claim to speak the words of God. The earliest portion of the New Testament writings was the Apostolic Epistle of which a copy is given in the 15th chapter of the Acts; of which it is said the Apostles "wrote letters after this manner." In this epistle they

¹ Heb. ix. 8.

³ Matt. xxii. 43.

⁵ Acts i. 16.

² 2 Sam. xxiii. 2.

⁴ Mark xii. 36.

⁶ Ezek. xi. 5.

⁷ Amos iii. 8.

write without hesitation or doubt—"it seemed good to the Holy Ghost, and to us⁸;" so that their words have the same force given to them as those of Agabus when he said, "Thus saith the Holy Ghost⁹." Not less decided was the tone of St. Paul, who takes pains to assure his disciples and readers that what he wrote about Christ was derived from Divine revelation, and not from human inspiration. "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ¹." "For I have received of the Lord that which also I delivered unto you." "I delivered unto you first of all that which I also received." "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord²." And in a similar manner St. John is bold to write at the beginning of his Book of the Revelation that it is "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass;" and, at the end, that it is Jesus Himself "Which testifieth these things³."

There can be no doubt, therefore, that the writers of both the Old and New Testaments claimed to be inspired men, speaking and writing things which they were taught by God. The general tone of their writings is that of men who were enabled to say truthfully, "Thus saith the Lord," "The things which I write unto you are the commandments of the Lord."

⁸ Acts xv. 23, 28.

⁹ Acts xxi. 11.

¹ Gal. i. 11.

² 1 Cor. xi. 23; xv. 3; xiv. 37.

³ Rev. i. 1; xxii. 20.

And thus there are three distinct lines of evidence which all lead to the assurance that the Holy Bible is given by inspiration of God :—(1) The wonderful unity of its contents, though written by many men in many ages ; (2) the nature of its contents, which are such that they could only be known by revelation from God ; and (3) the solemn assertions of the writers that they were speaking and writing what God had put into their minds.

Summary of
the proofs of
Inspiration.

§ 2. *The authority belonging to Inspired Writings.*

IT stands to reason that there can be no higher authority as to knowledge than God, whose special property it is to be Omniscient, or All-knowing. Whatever, therefore, is conclusively proved to be told us by God Himself, we are bound to receive as the most authoritative information which we can obtain. And since God is the very Truth itself, utterly incapable of saying that which is false, we are sure that what He has spoken comes to us with His image stamped upon it.

God speaks as
One who is
Omniscient,

and who is
absolute Truth.

Certainty and Truthfulness are, consequently, qualities which are inseparable from God's word ; and no inspired writing can possibly be untruthful or of doubtful authority : a principle which we may apply to inspired history, inspired prophecy, and inspired doctrine.

The absolute
truth of in-
spired history.

INSPIRED HISTORY occupies a large portion of the Holy Bible : part of such historical records relating to what occurred

before the Creation of mankind, but far the larger portion to occurrences which bear upon the history of the Jewish people and the Christian Church. Almost every section of these records has been made the subject of controversy and doubt. Some have considered the history of Creation to be a poetical fiction ; others have discredited most of the facts narrated in the history of the Jews ; while others, again, have thrown doubt upon the Gospels. But there is little or no consistency in the opinions of such sceptics, and the only thing in which they agree is their disbelief. The arguments which convince one of them that Scripture history is "unhistorical" or false, fail to convince another, while the latter also has arguments satisfactory to himself which have no weight with the former. No more probable history has ever been substituted for the history contained in the Bible ; and many of the things which have formerly been doubted by sceptical men have afterwards been proved to be true from independent testimony (such as the Assyrian sculptures) by men of deeper research and fuller opportunity for investigation.

All this agrees with the impression which a rational and, at the same time, humble mind would have respecting Holy Scripture. It is the word of God, a book written by men who have received their information from, or have been inspired by Him ; and it is impossible that any thing which really comes from Him, or was written under His guidance and intellectual direction, can be untrue or inconsistent with truth. It is possible that errors may have crept in among the truth ; but this is another question, to be answered by careful inquiry and criticism. Of one thing we may

Whether error has been mixed with truth, a separate inquiry.

be certain, that when we have found reason to be assured that any thing in the Bible has really been revealed by God, or written by men whom He has inspired for the purpose of writing it truly, then we may also be assured that what is so recorded is removed beyond the range of all reasonable doubt, and is absolutely true and certain.

Hence we may conclude that when we fail to recognize the perfect truthfulness of the Bible *we* are in fault, and not the word of God. We cannot, for example, reconcile the account of Creation with the discoveries of scientific men; but it is the height of folly, instead of wisdom, to suppose that therefore that account is not absolutely true. It is more reasonable to suppose that, as new discoveries are made, such a reconciliation will become possible; that is, that as man grows wiser, and acquires more knowledge, he will approach more nearly to the wisdom and knowledge of God, and that hence his own discoveries will come to agree with what God has already told him. And the same principle may be justly applied to all other historical parts of the Bible: so that a plain man, having every reason to believe that it has been preserved from the intrusion of much error, may go on further, and believe that what men cannot entirely understand is yet true, because it is the word of God.

INSPIRED PROPHECY must, for the same reasons, be received as truth. Some of it, as to the destruction of Babylon, Nineveh, and Jerusalem, the Advent of our Lord, and the spread of His Church, has been proved to be so by the events happening as they were predicted. But much of such prophecy is yet unfulfilled,

Discrepancy between our discoveries and the Bible may be removed as we grow wiser.

Truth of some prophecies proved by their fulfilment.

such as what relates to the Second Coming of our Lord, the general Judgment, and the destruction or purification of the earth by fire. Whatever improbability may seem to hang around any unfulfilled prophecy, if it is inspired, it comes from God ; and not to believe it, is simply folly. It is, indeed, very unlikely that the entire meaning of any prophecy can be known before its fulfilment ; and this may make us still more humble in receiving it as truth. The Jews universally believed that the Saviour would come among them as a temporal Sovereign ; but the event proved that His Kingdom was spiritual. Not the less were the predictions true that were spoken by Isaiah and others respecting His Kingdom. In the same manner Christians may have wrong ideas respecting the interpretation of prophecies still unfulfilled ; but all their mistakes cannot lessen the truth of the prophecies if they have come from God.

All others to
be equally
credited.

INSPIRED DOCTRINE is also entitled to the most submissive reception and belief, however mysterious. The highest human wisdom cannot understand the mysteries of " God manifest in the Flesh," of the Blessed Trinity, Three Persons in One God, of the new birth by water and the Holy Ghost, of the nourishment of the soul by the Sacrament of the Body and Blood of Christ. Yet these doctrines are all clearly stated in the Holy Bible ; and while there is every reason for supposing that they were intended *to be believed* and to be accepted as having power over the Christian life, there is little or no reason for supposing that they were intended *to be understood*. In the case of the doctrines noticed, and of all others, the highest certainty and the surest ground for our

Many doctrines
unintelligible,

but not there-
fore to be dis-
believed.

Faith is their revelation by God. Once let us believe respecting them that "Thus saith the Lord God," and we should receive them without further hesitation, even though we should never understand them at all; for God knows all mysteries, and whatever He has spoken respecting them is infallibly true.

Both Jews and Christians have always believed (and most reasonably believed) that God would prevent the total loss or the gross corruption of any Holy Scriptures which had been written under His direction and guidance. The utmost care has also been used for the preservation of all such Holy Scriptures by Jews, as regards the Old Testament, and by Christians as regards the whole Bible.

Divine care of
the Scriptures.

Human care of
them.

How far the preservation of the Holy Scriptures has been owing to direct Providential care, and how far to the care used by Jews and Christians, cannot be defined; but the fact is clear, that they have been handed down from one generation to another in a substantially unchanged condition that is quite marvellous, and all the more so because it would have been the interest of many sects to have altered portions of the sacred volume to meet their own views.

When, therefore, it has been established generally that the Holy Bible is a sacred book coming from God, written by men who were under His influence while they wrote, and since it was written preserved without any important changes, we are not under any necessity to inquire whether any books, chapters, verses, or expressions are or are not inspired in a greater or less degree. We may rest in the conviction that the whole Bible is the word of God, and that His good-

Integrity of
the Bible well
established.

ness has prevented any part of that word from being adulterated with any mere words of men. He has so given that word, and so guarded it, that nothing could have a place therein without His sanction. *General* inquiry and research show so much as regards the history of the Holy Bible; and the most *detailed* inquiry into its history, word by word, cannot show any thing to shake a rational man's confidence in the conclusion so established as to its integrity.

CHAPTER V

The Object of the Holy Bible

"Search the Scriptures ; for in them ye think ye have eternal life: and they are they which testify of Me."—JOHN v. 39.

THE Bible originated (it may be said without irreverence), in accident, not in any Divine or human purpose of writing a book which should contain an exhaustive statement of true religion. The dream of Joseph, and his father's favouritism, made his brethren envious, and they sold him to merchants who carried him to Egypt; out of which circumstance arose a large proportion of the patriarchal history contained in the Book of Genesis. The children of Israel fell into evil ways, and out of that circumstance arose a large portion of the prophecies. Some wrote untrue accounts of our Lord's history, and St. Luke was moved to set forth the true one contained in his Gospel as an antidote. The Churches founded by St. Paul wrote to him for advice, or required advice from him, and hence his Epistles to them.

But, notwithstanding this accidental origin of many portions of the Bible, a definite purpose connects the whole as if they had been originated for that purpose alone, and we have the holy volume set before us in a principal sense as an exposition of it. That purpose,—

How far the Bible had an accidental origin.

so pervading Holy Scripture from beginning to end, —is THE REDEMPTION AND SALVATION OF MANKIND BY OUR LORD JESUS CHRIST. The History, the Prophecy, the Poetry, the Teaching, of the Bible all look towards this one object; and thus the Cross of Christ is the true “Key of Knowledge,” the “Key of David,” and of all other treasures of Divine mysteries. By this Key the most secret pages of Holy Scripture may be unlocked, and the Personal Word revealed by the written word:—

One object and purpose running through it.

This object the key to its contents.

“Him first, Him last, Him midst and without end.”

The surest way, therefore, to find out the true Christian use of any part of the Bible, is not to go to it with a mind prepared to “read it and judge it like any other book,” but with a mind whose judgment respecting it has already been formed, a mind knowing it to be the written word of God, and expecting to find the Personal Word revealed in its pages. Such a mind will not be disappointed: for they who thus “search the Scriptures,” discover pearls of great price, where the mere critic can find nothing but dust and ashes.

It will assist Bible readers in acquiring the habit of looking for this real object of the Holy Bible, if a few instances are given from different portions of the Old and New Testaments.

§ 1. *The object of the Bible illustrated from Old Testament History.*

THE earliest portion of Biblical History relates to the Creation of the world, the times before the Deluge, and the times between the Deluge and Abraham; the

whole of this occupying the first eleven chapters of the Book of Genesis. The other thirty-nine chapters are filled up with a history of Abraham and of his descendants to the time of Joseph's death.

The history of THE CREATION is the only such history that we possess; but the fact that it is contained almost entirely in the first chapter of Genesis, while the family history of Abraham occupies forty times as large a space, shows that it was not intended for the purpose of setting forth an account of Creation such as would satisfy the mind which wishes to inquire into its various details. What is narrated must have been known to the writer from information communicated by God, who only, of all living beings, witnessed it; and therefore it must be entirely true. But the object of the narrative is to assert, (1) that God was the Creator of all things; (2) that when He created them there was no evil associated with them; and (3) that the whole earthly creation was bound up with man, to whom the sovereignty of it, under God, was given.

Thus the account of Creation is *incidentally* a history, and as such it is of the highest possible value as being communicated by the all-knowing Creator Himself; but its real object is to show that God created a kingdom on earth, of which He appointed man to "have" the "dominion," and that this kingdom was committed to his trust in a condition of perfection, even including himself. "God created the Heaven and the Earth," and "God created man in His own Image," and in blessing them He bade the first of mankind "subdue" the earth and "have dominion over . . . every living thing. . . . And God saw every thing that He had made, and, behold, it was very good." Had it been

Why the history of Creation is given.

necessary to His purpose, the Revealer of this account of Creation would have revealed the detailed steps by which things were brought into being, and into order; but the fact of man's delegated sovereignty over a "good" world required only a statement of the authority by which it was delegated, and that authority is as much established by such words as "God made the beast of the earth after his kind," as it would be if He had told us the whole of the process by which the "beast of the earth" was made a living structure of bones, muscles, nerves, veins, and arteries.

Its imperfect
form as a his-
tory,

Although, then, nothing can possibly be untrue in God's account of His own Creation, the character of that account is doubtless moulded by the object for which it was given. A few more words might have made it clearer as a scientific record, but the Holy Bible was to be a record of the Redemption and Salvation of man; and for this object those few more words about Creation were not needed¹.

but sufficient
to set forth the
necessity for
Redemption.

The history of *the times before the Deluge* begins with the account of the Fall. There are passing references to a high state of civilization in this antediluvian epoch—to a race which could build such great structures as the Tower of Babel and cities such as that named after Cain's son Enoch, which could work in brass and iron, and could make and use instruments of music. It

¹ There are three accounts of the creation of man, in the first, second, and fifth chapters of Genesis; and each account has its own subordinate object. In Gen. i. 26—30 the creation of man as the head of all the earthly creation, is told us; in Gen. ii. 7, his creation as a spiritual being; in Gen. v. 1, 2, his creation as the head of the human race, and especially of that portion of it from which Christ sprung.

is natural to say, How much we might learn from a detailed history of these primitive ages of mankind! But the only object for which they appear at all in the page of Holy Scripture, is that of showing the moral degeneration (in spite of all high cultivation) of the human race when it had once fallen from its first "good" condition; and every thing that does not bear upon this, is omitted from the narrative.

Thus a whole chapter,—the third,—is occupied with an account of the Fall of Man, which was perhaps the event of a single day, or a single hour; and the greater part of the next chapter is filled with the narrative of another equally short period. But the history of about 1600 years is compressed into a much less space than that of these two events, and the narrative expands again only when it is necessary to state the course of God's mercy in preserving part of the human race from destruction, when the great body of it had so degenerated as to be unworthy to live any longer. In a similar way, about 400 years of the ages after the Deluge are passed over with two chapters of little more than proper names; while the life of Abraham is narrated in twelve, and that of his grandson Jacob extends through twenty-four. Had "the children of Abraham" written their own history, we should doubtless have had far larger records of Esau and his descendants; but as soon as these are dissociated from the immediate history of our Lord's patriarchal ancestry, they vanish from the narrative in a catalogue of names.

Enough has now been said to show that the Book of Genesis is to be looked upon as a history only in a

peculiar sense; and that its object is simply to record and illustrate the history of mankind as it relates to the work of our Lord respecting it, and to His blessed Person as taking to Himself the same Human Nature for the purpose of redeeming and saving it.

It may be further pointed out, that what history the Book of Genesis does contain is so narrated as to comprehend mysteries, prophecies, and types, only to be fully revealed by the light of Christianity, and therefore (one must conclude) intended to make it a book for Christian ages as well as for the 1500 years or so during which it was used exclusively by Jews.

Other teaching than history in Biblical history.

Among the MYSTERIES may be named several well-known revelations respecting the Holy Trinity. The "Spirit of God" is spoken of in the second verse of the first chapter; in the twenty-sixth verse God speaks in the plural number as several, and yet as One and Undivided, "Let *us* make man in *our* Image, after *our* Likeness²." In the eighteenth chapter it is said that "the Lord appeared unto Abraham in the plains of Mamre, . . . and he lift up his eyes, and looked, and, lo, *three* men stood by him," before whom "he bowed himself toward the ground," and spoke to them as "My Lord," and "Thy servant," recognizing unmistakably the Presence of the Divine Majesty veiled in human form.

Teaching respecting the Holy Trinity.

The system of sacrifices must also be regarded as another of these mysteries revealed in the Book of Genesis, all such sacrifices being offerings for sin; and,

² Compare also Gen. iii. 22, and xi. 7.

whether in the case of slain beasts, or of the bloodless offering of Isaac on mount Moriah, setting forth in a mystery the One great Sacrifice of the Lamb of God. Consciously or unconsciously, Abraham gave utterance to this truth when he said to Isaac "My son, God will provide Himself a Lamb for a burnt-offering³."

But to what extent soever these mysteries were revealed to the patriarchs or to the world before Christ, they now form an essential part of that teaching which the Christian Church receives from God in the Book of Genesis. In those primeval allusions to the Three Persons of the Godhead we find a confirmation of our faith in the Blessed Trinity; and in the continual offering up of sacrifices from the first, we see a proof of the necessity, from the beginning, for the Sacrifice of the Lamb of God.

PROPHECIES, also, are to be found in this first historical book of the Bible; and although they come there without ostentation, almost incidentally, it is impossible to overrate their importance, or to overlook the *colouring* which they give to the book as part of a record which looks to the Redeemer's work as its great central subject.

The first of such predictions is that made by God Himself when passing sentence upon the Tempter, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel⁴;" words which all Christian ages have interpreted of the conflict between Christ and the enemy of souls. Another such prediction is contained in the words of

Prophecies
about Christ's
redeeming
work.

³ Gen. xxii. 8.

⁴ Gen. iii. 15.

God respecting Abraham. "All the nations of the earth shall be blessed in him⁵," a blessing which resulted from his son Isaac being the ancestor of Him who came as "a Light to lighten the Gentiles," not less than to be "the glory of God's people Israel." Others are to be found in the benedictions uttered by the patriarchs; and wherever they are found they may remind us of our Lord's words, "Your father Abraham rejoiced to see My day: and he saw it, and was glad⁶." For, doubtless, some others of these primitive saints of God were able to discern His purpose as to the future, revealed in what was then occurring to themselves; and, whether or not, assuredly we may do so, for whom "these things are set forth as ensamples."

Of the TYPES by which the Redeemer and His work are set forth in the course of this first historical book of the Bible, it will be sufficient to point out that some of them are to be found in persons, some in events, and some even in material things.

Thus, St. Paul finds a type of the bondage of Judaism in Hagar, and of the freedom of the religion of Christ in Sarah⁷, and follows up the idea at some length. He also finds a figure of the Resurrection in the receiving back of Isaac by Abraham after he had been bound in the bands of death upon the altar. The selection of the chapter containing the account of the sacrifice of Isaac as the Morning Lesson on Good Friday, shows in what a distinct light it is supposed to foretell the Sacrifice of Christ upon the Cross. St. Peter points to the Ark and the Deluge as a type of salvation by the waters of baptism⁸; and our Lord

Teaching by
typical persons
and things.

⁵ Gen. xviii. 18. Gal. iii. 8.

⁷ Gal. iv. 22—31.

⁶ John viii. 56.

⁸ 1 Pet. iii. 20.

Himself led us to find a type of Himself in the ladder of Jacob's dream, when He said to Nathanael, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man⁹." How Melchizedek is treated as a type of the Great High Priest, our Redeemer, in the Epistle to the Hebrews, is well known to every reader of the Holy Bible¹.

From these few instances it may be seen how large a number of mysteries, prophecies, and types may be found in the book of Genesis, all foreshadowing the Person and work of the Redeemer, and all showing that His Person and work are the one thought to which every thing is drawn, even in that earliest portion of Holy Scripture.

And hence it may be concluded that the object in view when the Book of Genesis was written, was not that of recording the history of Creation, of our first parents, and of the patriarchs, but the setting forth of a record in which God Himself was showing the course of His mercy in the Redemption of mankind.

The same object may be traced out in the Book of Exodus and the other historical portions of the Old Testament. If it is recorded that the children of Israel were released from their bondage in Egypt, the record is not without reference to Him of whom it is said by God, "Out of Egypt have I called My Son²." If that they passed through the Red Sea, or rebelled in the wilderness; not without reference to the cleansing work of Christ in Holy Baptism, and to the rebellion of the Christian family of God; "for these things were our ensamples," and all "happened

The work of
Redemption
typified by the
Israelites.

⁹ John i. 51.

¹ Heb. vii.

² Matt. i. 15.

unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come ³."

Even when such a history as that of Rahab the harlot is recorded ⁴, it has reference to the ancestry of Christ ⁵, salvation by faith in Him ⁶, and justification by good works done, in faith, for Him ⁷; and in the very colour of the scarlet cord which was the signal for her preservation from death in the sack of the city of Jericho ⁸, there was a type of that blood-shedding by which her descendant, Christ, saved all. Or when such a book as that of Ruth is included in the Divine Record—a book apparently containing nothing but a beautiful country story of primitive life—it is because "Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the King ⁹;" and thus the book is part of the history of the Son of David.

Associated
with record of
persons not
likely other-
wise to be
named.

To set out more in detail the manner in which the historical books of the Old Testament all thus look to the Redeemer and His redeeming work, would occupy far more space than can be taken up in a small volume like this. But the illustrations brought forward will be a key to the principle on which they are written; and those who read them on this principle will find many a treasure of knowledge respecting God's merciful work which they would otherwise pass over; and many a profitable sense in portions of Scripture to which they could otherwise attach little or no sacred meaning.

³ 1 Cor. x. 1—12.

⁵ Matt. i. 5.

⁷ James ii. 25.

⁴ Josh. ii. 1.

⁶ Heb. xi. 31.

⁸ Josh. ii. 18; vi. 23.

⁹ Matt. i. 5.

§ 2. *The object of the Prophetical Books of the Holy Bible.*

IN the case of the prophetic Scriptures it is easier than in that of the historical books, to see that they were chiefly written with a view to Christ and His work.

The Old Testament prophecies were all written at times when the Jews were going through some national sorrow, as in the time of Hezekiah, at the close of Josiah's reign, the times immediately preceding and during the Babylonish Captivity, and the sad return afterwards to the Holy City.

Prophecies
given in times
of national
affliction, for
warning and
comfort.

The *immediate* purpose of most of the prophecies, was that of warning against the sins which had brought calamity on the nation, and of denunciation against all who set themselves up as the enemies of God. But beyond this immediate purpose there was another, that of pointing forward to a glorious future, when the reign of the Messiah would more than compensate the nation for all past sorrows. "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem. . . . The voice of him that crieth in the wilderness, Prepare ye the way of the Lord¹." "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee²." "The Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts³." Such are

¹ Isaiah xl. 1.

² Zech. ix. 12.

³ Malachi iii. 1.

the tones with which even the most severe denunciations of national sins were mingled; holding forth the promises of such glory as the Jewish nation had never experienced in the coming of their Messiah.

This being so general a purpose as regarded the generations to whom the prophecies were immediately spoken, the object of those prophecies as regards the Christian Church is at once evident. The Jews, for their

Wholly fulfilled only in Christ and His Church.

national sins were debarred from the external glories which they might have enjoyed had they been worthy of them; but yet the word of God remains sure, and the full realization of all such prophecies as relate to them has been or will be accomplished in the universal kingdom of the Messiah.

Hence every page of the Scriptures teems with references to the Redeemer and His work; from the opening vision of Isaiah, when he was inspired to say, "Hear, O heavens; and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me⁴;" to the last words of Old Testament prophecy—Elijah the prophet "shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse⁵."

1. Parts of these prophecies speak of the time when our Lord was seen on earth, as is shown by His own reading from Isaiah at the opening of His public ministry⁶, and by the wonderful exactness of their application to Him, as in Isaiah liii. (one of the Lessons for Good Friday), or in the prophecy of Palm Sunday (Zech. ix. 9).

⁴ Isaiah i. 2.

⁵ Malachi iv. 6.

⁶ Luke iv. 17.

2. But a very large part relates also to the spiritual Kingdom established after His return to heaven, as in such passages as "the Gentiles shall come to Thy Light, and kings to the brightness of Thy rising ⁷," and references to a spiritual system of Sacraments such as "Ho, every one that thirsteth, come ye to the waters ⁸," or "Corn shall make the young men cheerful, and new wine the maids ⁹." Among the latter class must also be reckoned the Book of the Revelation, which is a prophecy wholly connected with Christ and His Kingdom, and having reference to the immediate circumstances of the time only in the opening chapters.

3. A large number, again, of the prophecies, both of the Old and New Testament relate to a time which is still future, and in which the work of redemption will pass through its final warfare with the Evil One to its final victory, and the eternal glory of the Redeemer.

Such is the object, then, of the prophetic books of Holy Scripture. Beyond the temporary warnings which they contain to the Children of Israel, or the Children of the New Covenant, there are visions of the Messiah's coming in humiliation and suffering, of His personal victory, of His mediatorial reign in the Church, of His final triumph and eternal glory.

⁷ Isaiah lx. 3.

■ Isaiah lv. 1.

⁹ Zech. ix. 17.

§ 3. *The object of the Poetical Books of the Old Testament.*

IT seems almost superfluous to say that the PSALMS of David speak of Christ and His work from beginning to end. Those which are selected as "proper Psalms" for the greater Holydays of the Church illustrate the fact so strongly as to make it familiar; and the devout Christian can no more fail to trace the sufferings of his Lord in the 22nd, the 54th, the 69th, or the 88th Psalms, than The Psalms speaking of Christ. he can fail to trace them in Gospel chapters respecting the Passion. Nor can he for a moment doubt that such verses as "I laid me down and slept; I awaked; for the Lord sustained Me¹," refer to the Resurrection of Christ; or such as "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in²," to His Ascension.

This is the one tone with which the Psalter ever rings whatever chord is struck—the praise and glory of God concerning the Divine and Human Nature of the Redeemer, and His redeeming work in the Church. Christ Himself taught His people to look for Him there; and His Apostles were not slow to follow up the lesson so learned³.

"There can be no doubt, therefore, that in thus using the Psalter as a treasury of truths respecting Christ and His Church, which God the Holy Ghost Himself

¹ Psalm iii. 5.

² Psalm xxiv. 7.

³ See Matt. xxi. 16. 42; xxii. 45. John xiii. 18; xv. 25. Luke xxiii. 46; xxiv. 44. Acts ii. 16. 20. 31. Rom. xv. 9. 11, &c., &c.

has filled from the treasury of Divine wisdom, we are strictly following the course which our Lord and His Apostles first pointed out. And when, offering up to God of that which He has given us, we take these truths out of this treasury, and cause them to ascend to the Throne of His grace as the chief meaning of our words of praise, we make such a use of them as is most accordant with the habits of the saints, and with the teaching of our infallible Guide. Thus we praise Christ as God whose Throne is from everlasting; Christ who comes in the Incarnation, saying, 'A Body hast Thou prepared Me;' Christ, the Stone set at nought by the builders, but becoming the Head of the corner; Christ bearing the sins of the world, and saying, as the Representative of sinners, 'Lord, rebuke Me not in Thine indignation;' Christ, under the eclipse of sin borne for others, crying, 'My God, My God, why hast Thou forsaken Me?' Christ, reigning from His Cross, lifted up that He may draw all men unto Him; Christ, awaking right early on the morning of the Resurrection; Christ, the King of Glory, carrying our nature within the everlasting gates; Christ, sitting on the right hand of God until all His enemies be made His footstool; Christ, the true Vine of Unity and Sacramental life, brought out of Egypt that it might take root, and fill the land with a people wondrously made one with Christ Himself.

"Nor need we fear, even beyond those many applications of the Psalms in this manner which are given us in the New Testament, to seek for others also in uninspired wisdom and Christian common sense: especially if we take for our guides the many holy and learned writers who have striven humbly, reverently, and with deep faith to follow the line so clearly marked out for

them, and to search the Psalms for Him that hath the Key of David that they might make an acceptable offering of praise in their worship before the Ark. Such a use of the Psalter will give to those who sing it day by day, some experience of the devout and happy feelings which David himself had, when he sang, 'My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth Thee with joyful lips⁴.' "

But it is not in the Psalms alone that we can thus trace out the object of Holy Scripture respecting which we are speaking. We are taught to look for it in the Book of JOB, for instance, by the time-honoured application Other poetical works speaking in same strain. of his words, "I know that my Redeemer liveth," in our Burial Service : and Elihu, whose words of wisdom are the very climax of the book, has been generally supposed to be or to represent in poetical figure the Son of God Himself. So again in Jeremiah's LAMENTATIONS, especially in the third chapter, the prophet may be said to pass out of sight ; and it is the true "Man of Sorrows" Himself whom we hear saying, "I am the Man that hath seen affliction by the rod of His wrath⁵," or, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger⁶." The book is one long Hymn of the Passion.

The SONG OF SOLOMON, a book of joyous and triumphant character, has also been always taken by Christians as a poetical work respecting the marriage

⁴ "Annotated Book of Common Prayer," p. 317,

⁵ Lam. iii. 1.

⁶ Lam. i. 12.

of Christ and His Church, the Bridegroom and the Bride of Christ's own words, and of the Book of Revelation.

In ECCLESIASTES and in the PROVERBS there is a large treasury of truths respecting "the Preacher," who was "One greater than Solomon," and "the Wisdom of God," by which title our Lord is so often spoken of; and the first nine chapters, at least, of the Proverbs must be taken as the words of the Second Person of the Blessed Trinity⁷.

Thus the other poetical books of the Old Testament cluster around the Psalms as planets round a central luminary, all singing the same Divine song, the work, and wisdom, and glory of the Redeemer.

§ 4. *The object of New Testament History.*

WHEN we open the New Testament, and come upon the Gospels and the Acts of the Apostles, we still move in the same track as we have done all through the Old Testament. For these five books all form part of the same History of the Redeemer and His work which is contained in Genesis, or the Psalms, or the Prophecies.

New Testament History continues that of the Old, as a History of Redemption.

This explains why it is that the Gospels do not contain a *complete* Life of our Blessed Lord. As the history of Creation is narrated only so far as it is part of the history of Redemption, so the Life of our Lord

Why the Gospels not a "Life" of Christ.

⁷ See the key to the meaning of the title "Wisdom" in Prov. viii. 22—31.

is set forth only so far as it is necessary to illustrate His position as the Redeemer and Saviour of mankind. Hence St. John writes, "And many other signs truly did Jesus in the presence of His disciples which are not written in this book. . . . There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. . . . But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name⁸."

This is so obvious as regards the account of Christ's miraculous Conception without sin, His victorious Temptation, His Sacrifice upon the Cross, His Resurrection, and His Ascension, that no explanation is needed to show how the narrative of these is a setting forth of His Redeeming Person and work. But in some other particulars the Gospels are often regarded simply as an inspired History without sufficient penetration into the object for which it was written.

That object may be illustrated by a reference to our Lord's opening proclamation of His office in words taken from Isaiah, and by St. John's opening statement respecting the Christ's work as proclaimed in the Gospels. WORD, that "In Him was Life, and the Life was the Light of men."

The proclamation of His Divine Office by Christ declares that He was anointed "to preach the Gospel to the poor," that is, to proclaim the good tidings of salvation to all who were poor in spirit, and so willing to receive them. This proclamation of good tidings is then expanded into the healing of the broken-hearted,

⁸ John xx. 30, 31; xxi. 25.

the preaching of deliverance to the captives, the recovery of sight to the blind, the setting at liberty of them that are bruised, and the proclamation of "the acceptable year of the Lord."

Thus He sets Himself forth as a Teacher, a Healer, a Light-giver, and a Liberator. And thus also St. John sets forth the WORD as a Life-giver, and a Light-giver.

As a TEACHER our Lord is set forth all through the Gospels, from the Sermon on the Mount to the last discourse, recorded in the sixteenth chapter of St. John. All His Parables, and even His Miracles, formed part of this Teaching. But the one great fact of Christ's teaching is, that it all points to Himself, crying to a sin-burdened world, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. . . . I am the Way, the Truth, and the Life." So that the teaching of our Lord is the true key to all Holy Scripture. Historians and Prophets said no more about themselves than as they were personally mixed up with the events they recorded. Christ points to Himself, speaks of Himself, proclaims Himself, and, though "meek and lowly of heart," sets Himself as the one thing needful before those whom He addresses. And thus He teaches us to look at historians and prophets for the same constant proclamation of Him as the Saviour of the world, and to see in His Person and work the real subject of all Holy Scripture, as of His own Divine discourses, and of the Gospel recorded by His Evangelists. It need hardly be added that the Person and work of Christ is not thus set forth only for the generation in which He lived among men, but as the centre of the whole Gospel System for all ages of Christianity.

In a similar manner Christ is set forth as the HEALER or LIFE-GIVER of a nature stricken and dead through sin. The records of miracles teach this more than any thing to after-generations. They exhibit the Healer revealing His spiritual power over the soul through His power over the body ; giving fresh nerve to the paralyzed soul, cleansing souls from the leprosy of sin, raising to new spiritual life souls that are as it were dying, carried out to burial, or four days dead in their sins. And when He gave new virtue to water by turning it into wine, or to bread and wine, by turning them into spiritual Food, He was revealing the power of His creative word and will, by which He would build up anew through sacramental grace the whole spiritual life of human nature. Thus the Gospels set Him forth not only as the Healer of bodily disease and the Giver of life to those who have bowed down under the power of Death ; but as the Spiritual Healer and Spiritual Life-giver, restoring to health and life the souls whom He has redeemed.

Hence His Apostles were thoroughly imbued with the idea of Christ as the Life of men's souls. When St. Peter reproached the Jews with what they had done, he told them they had "killed the Prince," or Author "of Life⁹," and that it was "His Name, through faith in His Name," by which the lame man at the gate Beautiful had been healed. St. John writes that "the Life was manifested¹:" St. Paul calls Him "the WORD of Life²" and "Christ our Life³," a "quickening" or Life-giving "Spirit⁴." And the loving Lord Himself had said with mournful sadness to the

⁹ Acts iii. 15.

³ Col. iii. 31.

¹ 1 John i. 2.

² Phil. ii. 16.

⁴ 1 Cor. xv. 45.

Jews, that after all their searching of the Scriptures, which testified of Him, they would not come to Him that they might have the Life they searched for.

Again, the Gospels proclaim Christ to be the LIGHT of His people in so decided and unhesitating a manner, as to show that a great truth was thus taught, the truth of spiritual illumination by spiritual union with Him. "In Him was Life, and the Life was the Light of men." He Himself proclaimed this when He said, "I am the Way, *the Truth*, and the Life." But He proclaimed it still more distinctly when He said, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life⁵;" and a little later, "I am the Light of the world." His miracles of giving sight to the blind were essential illustrations of this great truth; and so common was His declaration of it, that St. John sums up His teaching in the words, He was wont to cry and say, "I am come a Light into the world, that whosoever believeth on Me, should not abide in darkness⁶." Nor less remarkable is it, that our Lord's last public words of ministration before "He went and did hide Himself from them," were "While ye have the Light, believe in the Light, that ye may be the children of Light⁷."

Thus, as the Gospels proclaim the Person of our Lord to be the source of spiritual Life, so do they declare it to be the "Light in which we shall see Light," the "WORD" who, going forth, "giveth Light and Understanding unto the simple⁸," the true and only Fountain of spiritual understanding for the illumination of the intellect and the conscience.

⁵ John vii. 12.

⁷ John xii. 35.

⁶ John xii. 46.

⁸ Psalm cxix. 130.

Lastly, the Gospels proclaim Christ as the LIBERATOR coming to set captives free. It is not any where recorded that He did this literally (at least among living captives), and so it must be concluded that spiritual captivity is referred to⁹. Hence, in Christian phraseology, the Liberator of captives is the ABSOLVER who sets His penitent people free from and pardons their sins. To this Office of our Redeemer look all the miracles of healing wrought by our Lord, as well as His more direct teaching by such gracious words as "Son, thy sins are forgiven thee." But "that the Son of Man hath power on earth to forgive sins." is a truth which needs no further illustration for the purpose now in view ; it being abundantly plain that the proclamation of this power is one main object for which the New Testament was written.

Having thus taken a brief survey of some of the leading books of the Holy Bible with the view to discover what is the *object* of that volume as one put into the hands of every generation by the Providence of God, we arrive at the plain conclusion, that this object is the proclamation of the work of Redemption, and the revelation of the Person of the Redeemer. Many are the truths revealed, multitudinous the incidents recorded ; but this one central purpose runs through all revelations and records ; by it they are limited, expanded, and coloured ; and but for it, so far as we may presume to judge, the Bible would never have been written at all.

⁹ But it is observable that our Lord speaks of a woman long diseased as being "bound by Satan these many years."

CHAPTER VI

The Interpretation of Holy Scripture

“And Philip said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.”—ACTS viii. 30, 31.

THE Bible *contains* the written word of God : the true meaning and sense of the Bible *is* that word. Hence the object set before us in the interpretation of Holy Scripture, is to find out that true meaning and sense.

It is sometimes alleged that this true meaning and sense becomes evident to pious and humble minds at once by a kind of instinct ; but however correct such an allegation may be to a small extent, it is contrary to fact when made as a statement applicable to the Bible in general, and to pious and humble minds in general. It is perfectly certain, for instance, that the Song of Solomon, the prophecy of Ezekiel, and the Book of the Revelation are not capable of interpretation by instinct. It is also clear that many various interpretations of nearly every part of the Bible will be given by different good men who have no other guide ; and that some of these interpretations will be so utterly inconsistent with, and even contrary to each other, as to make it certain

Alleged
instinctive
interpretation.

that they cannot all represent the truth. Hence, although piety and humility are the proper foundations for a penetrative insight into the meaning of Holy Scripture, external guides to its interpretation are also necessary.

Guides to interpretation necessary.

Our Lord Himself became such a Guide on several occasions when He was on earth. His first public ministration was, for example, that of reading the Scriptures in the Synagogue of Nazareth. Having found a certain passage in Isaiah, He read it, closed the book, and "began to say unto them, This day is this Scripture fulfilled in your ears" [Luke iv. 20]. Objections were at once made to His interpretation; for when He declared that the words were fulfilled by His own coming, "they said, Is not this Joseph's son?" and eventually endeavoured to cast Him headlong from the brow of the hill whereon their city was built. After His Resurrection also, as He walked with the two disciples to Emmaus, "beginning at Moses and the prophets, He expounded unto them in all the Scriptures the things concerning Himself" [Luke xxiv. 27]. And on another occasion, when all the Apostles were gathered together, He appeared among them, and "opened their understanding, that they might understand the Scriptures" [Luke xxiv. 45].

Our Lord as interpreter while on earth.

After our Lord's Ascension, the Apostles were constantly guiding people to the true meaning and sense of the Old Testament Scriptures, the only Scriptures then existing. St. Peter so interpreted a passage of the prophet Joel on the day of Pentecost" [Acts ii. 16], and one of the Psalms on the same occasion [Acts ii. 25]. When before Annas, the high priest, he again interpreted part of a Psalm

The Apostles as interpreters.

[Acts iv. 11]. St. Stephen did the same as regards a large part of Old Testament history, just before his martyrdom [Acts vii.]. St. Paul did so in the synagogue at Antioch in Pisidia [Acts xiii. 15]. St. James did so when giving sentence in the Apostolic Council at Jerusalem [Acts xv. 15]. St. Paul did the same in the synagogue of Thessalonica [Acts xvii. 2]; and Apollos "mightily convinced the Jews, and this publicly, showing by the Scriptures that Jesus was Christ" [Acts xviii. 25]. In fact, we can hardly open a page of the New Testament but we find the writer of that page guiding us to some interpretation of Scripture which not one person in ten thousand would have found out for themselves; and thus showing the general application of the words spoken by a humble and pious man to Philip, when asked if he understood the mysterious Scripture about the death of Christ, "How can I, except some man should guide me?"

It is clear that these interpretations of the Apostolic age were made by those to whom the Holy Ghost had been given for this among other purposes. In some cases it is mentioned that the interpreter was "full of the Holy Ghost;" and in every case it will be reasonable to suppose that our Lord's promise, "He will guide you into all truth" was fulfilled.

But this province of guidance by the Holy Ghost was not given solely to the Apostles. They represented the Church of all ages, and especially the ministers of Christ in the Church; and as our Lord promised His own perpetual Presence in the words, "Lo, I am with you alway, even to the end of the world," so He promised the perpetual Presence of the Holy Ghost, "I will pray the Father, and

The Holy
Ghost's
influence on
Apostolic
interpreters;

Councils;

He shall give you another Comforter, that He may abide with you for ever ; even the Spirit of truth." Thus the Holy Ghost has been always believed to guide the solemn assemblies of Bishops, which are called Councils, whenever they have sought His Presence in a humble determination to abide by His guidance ; and it is not difficult to distinguish such Councils from those in which questions have been prejudged or decided from secondary motives instead of humble desire for Truth.

And as this guidance is given in its highest degree to Councils of Bishops, so in a lower and all official interpreters. degree, it is part of the ordination gift which is bestowed on all priests and Bishops when the words are spoken, "Receive ye the Holy Ghost." The general assent to such a principle is shown by the deference which has always been paid to the official teaching of the Clergy respecting Holy Scripture ; and it may be safely stated, that even in the times when there has been most independence of thought, the official exposition of Scripture by learned and holy priests or Bishops has always been respected as something more than that of learned and holy men. That, moreover, the Clergy are universally considered The Clergy universally regarded as interpreters. to be the authorized interpreters of the Bible, is shown by the universal practice of preaching, and the general reprobation with which an "unpreaching Clergy" is visited by the laity. And although it cannot, of course, be maintained that these authorized interpreters are infallible interpreters, it cannot be doubted that those of them who wish to use the guidance of the Holy Spirit in their expositions of Scripture will receive that guidance, and be preserved from error to the extent to which they submit their

studies and ordinary means of knowledge to His benediction. One purpose of their office is the instruction of the laity. It is an universal rule that such instruction shall be founded on Holy Scripture. Hence it is one purpose (and many regard it as the chief purpose) of their office that they shall be the ordinary interpreters of the Bible under the guidance of the Holy Spirit.

Then we come to a still lower degree of interpreters.

Lay interpretation.

As all Christians are priests in a lower sense, to take a lay part in the sacerdotal work of the Church (though not in the highest sense of initiating and carrying on that sacerdotal work), so they are also guided by the Holy Ghost to a true knowledge of Holy Scripture, so far as it is needed for the purposes of their own Christian life. Such guidance is not in the same degree as that vouchsafed to the ministry of the Church; for if it were there would be no need (so far as sermons and other interpretations of Scripture are concerned) of any ministry at all. But that a humble-minded, holy, Bible-reader among the laity will receive guidance from the Holy Spirit, is beyond all doubt. Such guidance, of course, does not make lay people infallible interpreters of the Bible, even for themselves, any more than it makes the Clergy infallible interpreters for others.

But this supernatural assistance of the Holy Spirit

<p>The Holy Ghost co-operates with human learning.</p>	<p>co-operates with natural gifts and acquisitions. A person, for instance, must either read the Scriptures or hear them read before the Holy Spirit can "open his understanding to understand them;" and thus the Holy Spirit co-operates with the eye which reads the Scrip-</p>
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ture, the ear which hears it, and the understanding to which the eye or the ear conveys its words. Thus these can be blessed in their degree even in the man who is dull of sight, dull of hearing, and dull of comprehension, so that he can read, hear, and understand some little of the meaning and sense of Holy Scripture ; though he who sees better, or hears better, will be able to read or hear more, and the quick man to understand more than the dull man, both being equally blessed by the Spirit.

If for natural quickness of understanding, and the mere power of hearing or reading, we substitute a highly-educated understanding, we do not drive away this blessing of the Holy Spirit. When any one exercises his intellect upon the study of Holy Scripture, he may as certainly expect that blessing as if he merely read it without study ; and the more he searches the Scriptures with a desire for that blessing, the more will his research be blessed. Supposing, therefore, two men, each of them receiving the blessing of the Holy Spirit on their reading of the Bible, but the one a very learned man and the other a very ignorant man, the learned man is infinitely more qualified by God to become an interpreter of Scripture than the other.

Thus, human learning is used by the Holy Spirit as a means for the interpretation of the Scriptures ; and without human learning there is no reason to think that much can be known about their sense and meaning. To suppose the contrary, would be as absurd as to suppose that a man without sight would have bestowed upon him the gift of discerning colours by means of his blind eyes.

The Church, therefore, the Council, the Bishop, the

Priest, interpret Holy Scripture by the co-operation of the Spirit of God with the learning of man. This learning consists partly in knowledge of what has been the result of other men's studies, partly in the knowledge which comes from independent thought. From the time of the Apostles, the Clergy have been preaching and writing about Holy Scripture ; and multitudes of their sermons and writings are preserved to us in various languages. In these libraries of Scripture expositions there are untold treasures of Scripture knowledge ; and of two equally good men, the one of whom has used these treasures and the other has not, the best and most reliable interpreter can very easily be discerned. It is in these treasures, then, that we find the TRADITION of the Church as to the sense and meaning of Holy Scripture ; the results of the co-operation of God's Spirit with man's learning in searching the Scriptures through many hundreds of years. So vast is the extent of these treasures, that one might suppose very little could be added to them by the independent thought of modern students. But Scripture is an inexhaustible mine, and treasures may still be accumulated thence. And moreover, the character of God's word is such, that the rise of new circumstances draws out hitherto undiscovered meanings ; and a special message to the nineteenth century may be found there, of which there would be no perception, because there was no need for its perception, in the ninth century or the third. Hence, to the tradition as to the sense and meaning of Scripture which is handed down in the commentaries of former times, must be added all the independent thought which can be applied to the same object in

Knowledge of
traditionary
interpretation.

Interpretation
by independent
study.

each succeeding generation. And thus the Holy Spirit is ever working with His servants, guiding them into all truth for all generations, in the interpretation of God's word.

How that guidance may be practically applied in making Holy Scripture a rule for our Faith, is shown in the next chapter.

CHAPTER VII

The Bible as a Guide to our Faith

“All Scripture is given by inspiration of God, and is profitable for doctrine. . . .”—2 TIM. iii. 16.

IN different ages of the world God has had different ways of communicating to mankind the Truth respecting His Will, things unseen, and the hopes of the future. There has never, indeed, been a time when men were compelled to fall back entirely on their own minds for guidance as to these three particulars; but either God has spoken with them face to face, as He did when mankind was in Paradise, or has sent Angelic messengers, as He did in Patriarchal times, or Prophets, as He did in the days of the Jewish Dispensation, or Apostles and other inspired teachers, as He did in the early days of the Christian Church. And in addition to such external teachers, He has also given at all times and to every person a Conscience for their moral guidance.

But as the world grew old, God also began to provide a written guide to the Faith, Duty, and Hope of mankind; and in its latest age,—that is, under the Christian Dispensation,—this written guide has become so full a Revelation of His Will, Law, and Purpose that inspired messengers and direct communications from Him have been withdrawn, and mankind is left to rest on the Holy Bible as containing all the

foundations of spiritual knowledge; to which God has not seen fit to make any additions since the time of the Apostles. As, therefore, Conscience is still given to us for a moral guide, and spiritual teachers (though not inspired messengers) are still given to assist us in learning the Truth, the later ages of the world are blessed with a degree of spiritual knowledge, or of the material for acquiring it, such as was never possessed by the ages which lived before the New Testament revelation. The Truth respecting Faith, Duty, and Hope does not float on the wings of oral tradition, or come to us in the rare visitations of Angels, Prophets, or Apostles; but it is given to us complete and entire in the volume of Holy Scripture.

The Truth
now compre-
hended in the
Bible.

Hence, in regard to matters of doctrine, the Church of England has put into formal terms a very ancient principle of theology. "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation¹." Thus the Church of England binds herself strictly to a Faith gathered out of, and provable by, the contents of the Holy Bible; and does not venture to put forth any Article of Faith which has not been, or cannot be, proved to be Scriptural. There are many things which a Christian may piously believe, even though they are not contained in Holy Scripture, but he is not *required* to believe them; nor is he to

The 6th Ar-
ticle on Holy
Scripture.

Pious belief
distinguished
from necessary
faith.

¹ Sixth Article of Religion.

think that belief in them is necessary to his own salvation or that of others. He must believe in the resurrection of the dead, because that is provable by Holy Scripture; he is not required to believe in the mutual recognition of the dead, because that is not so provable, though it may be inferred from Holy Scripture. "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written²." It is quite possible that some of these unrecorded doings and sayings of our Lord may have been remembered in later ages of the world, as it seems very unlikely that they should have been utterly forgotten. But no authority by which such sayings or doings were handed down to us could be equal to that of Holy Scripture; and they could never, therefore, be placed on the same footing, as foundations for the Faith of Christians to rest upon.

This rule has been deeply engraved on the life of the Church of England, and all her formularies will bear to be tested by it. The three Creeds which she uses in common with the other Churches of Christendom are all provable by Holy Scripture from beginning to end, and have been shown to be so in numerous works which have been written upon them. The Sacraments of the Holy Eucharist and of Holy Baptism are enjoined by our Lord Himself; and the doctrines which are taught respecting them in the Catechism, the Articles of Religion, and in the forms of their celebration and administration, are often stated in the language of Scripture, and always drawn from its meaning. The

Scriptural
teaching of the
Church of
England.

² John xxi. 25.

Principles of the ministerial system are derived from the same storehouse of Truth; and opportunity is taken to state this in the Preface to the forms of Ordination, where it is said, "It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons." In the same way the whole of the Divine Service of the Church is spoken of in the Preface to the Prayer Book as being "The very pure Word of God, the Holy Scriptures, or that which is agreeable to the same." When, moreover, Priests are ordained, they are required to make a solemn declaration of their belief in Holy Scripture as the Rule of Faith, and their determination to use it as such in their ministrations. The Bishop asks of each, "Are you persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?" To which they each reply. "I am so persuaded, and have so determined by God's grace." Nor is this the only vow they make on the subject, for two further questions and answers are as follows:—

"Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?"

"I will, the Lord being my helper."

“Will you be diligent in Prayers, and in reading of holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?”

“I will endeavour myself so to do, the Lord being my helper.”

Thus provision is made that the words of prayer shall be also words of faith: the services of the Church being in themselves a Scriptural Commentary on the rites with which they are associated. And further provision is also made that the teaching of the Clergy shall be founded on the same Divine Rule of Faith, contained in Holy Scripture.

In this manner the Bible becomes a guide to our faith, through the teaching of the Church. And as the Holy Ghost has been present with the Church to guide her into all truth, according to our Lord's promise, it may be safely assumed that authoritative expositions of Scripture thus given in her formularies of faith and devotion are the truth of God. So also the Holy Ghost is given to the Clergy for the purposes of their ministrations; and in their faithful teaching we may, as a rule, look for the same holy Truth.

But the Bible is also a guide to the faith of each individual Christian through his private use of it. Not indeed that every Christian is sent to God's Word to *find out* a Creed for himself. If this were to be the case, there would be as many Creeds as there are Christians, instead of the “*one* Faith” as spoken of by St. Paul. What every intelligent reader of the Bible may expect to be able to do, is to confirm and strengthen his belief in the ancient Creeds of the Church, by finding many

Thus the Bible guides us through the Church.

The faith of every Christian enlightened by the Bible.

proofs and illustrations of the doctrines declared in them. He may also, by so using Holy Scripture, protect himself from being imposed upon by those who put forth novel doctrines. And many truths which are not directly named in the Creeds, but which are yet such as a Christian faith loves to dwell on, may be rooted more firmly in that faith by the devout and intelligent reading of the Holy Bible.

CHAPTER VIII

The Apocrypha of the Old Testament

IT will be seen by the table at pages 10, 11, that in the Septuagint (that is, the Greek Bible, which the Jews introduced in the third century before our Lord), many books appear which have no place in the Hebrew Bible. It is probable that some of these were not in the earliest editions of the Septuagint; but there can be no doubt that most of them were, and that they were thus in the version of the Holy Scriptures which was used by our Lord, the Apostles, and the early Church.

But from the fact that these books were not found in the Hebrew tongue, doubts were felt, at a very early period of Christian history, as to their authenticity. They were considered to be inspired in a lower degree than the Hebrew Scriptures; and were consequently looked upon as having only a secondary value and authority. While, therefore, the Hebrew Scriptures of the Old Testament, and most of those which are now received in the New Testament, were called CANONICAL BOOKS, those of the Old Testament which were in Greek only, and some of the New Testament, such as the Epistle to the Hebrews and the Revelation, were named ECCLESIASTICAL, OR DEUTEROCANONICAL BOOKS, that is, books which were canonical

only in a secondary sense. At a later date they were named APOCRYPHA, the hidden books, but for what reason cannot be satisfactorily explained¹.

In all the ancient Greek and Latin Bibles these books are inserted among those of the Old Testament, as they are placed in the Table before referred to; and so they are still placed in the Bibles of the Eastern and Latin Churches. In the early English Bibles,—those of Wickliffe and other translators,—these books occupy the same position; but Coverdale [A.D. 1536] separated them, and placed them, with a separate title-page, between the Old and New Testaments. “Nevertheless I have not gathered them together,” he says, “to the intent that I would have them despised or little set by, or that I should think them false, for I am not able to prove it. Yea I doubt not, verily, if they were equally conferred with the other open Scripture (time, place, and circumstances in all things considered) they should neither seem contrary, nor be untruly and perversely alleged.” Since that time these ecclesiastical books have occupied the same position in the Authorized English Bibles²; and a list of them

¹ The name “*Apocrypha*” was first used for false Gospels and other worthless books of the kind which those who thus called them would not have thought worthy to be classed in any degree with the books we now call “Apocrypha.”

² The *popular* Bible from 1560 to 1611 was the “Geneva” Bible, translated by the Puritans, but never *authorized*. In the preface to the Apocrypha these Genevan translators wrote as follows: “These books that follow in order after the Prophets unto the New Testament, are called *Apocrypha*, that is, books which were not received by a common consent to be read and expounded publicly in the Church, neither yet served to prove any point of Christian religion, save inasmuch as they had the consent of the other Scriptures called Canonical to confirm the same, or rather whereon

is given in the sixth Article of religion with a comment to the effect that the Church reads them "for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine." Some of the books are accordingly read as the first Lessons at Morning and Evening Prayer during October and November, and on some Festivals.

The books of the Apocrypha form an historical connexion between the Old Testament and the New, and give us plain and full evidence respecting the character as well as the history of the Jews during an interval that would otherwise be blank, and yet is of great importance with reference to a true understanding of the age when our Lord appeared. They are extremely valuable to the Church, but there is not so clear a proof of their inspiration and Divine authority as in the case of the canonical books, and they are not entitled to the same unquestioning belief and deference.

ESDRAS, I., II. In Greek and Latin Bibles these

they were grounded; but, as books proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the history and for the instruction of godly manners: which books declare that at all times God had an especial care of His Church, and left them not utterly destitute of teachers and means to confirm them in the hope of the promised Messiah, and also witness that those calamities that God sent to His Church were according to His providence; who had both so threatened by His prophets, and so brought it to pass for the destruction of their enemies and for the trial of His children."

The Council of Trent decreed that the books of the Apocrypha should have the same authority as the rest of the Bible. This was raising them to a position which they had never before occupied among Jews or Christians; and their separation seems to have been adopted in opposition to the spirit which thus in the end found official expression in that Roman Council.

books are called the Third and Fourth Books of Esdras (which is the Greek form of "Ezra"), the books of Ezra and Nehemiah being called the First and Second. They were not written by Ezra, but by some one living not long afterwards. The first is an historical book in which portions of Ezra and Nehemiah, and the Second Book of Chronicles are incorporated with other histories or legends; the second is a book of visions or revelations, and formerly went by the name of the Apocalypse of Ezra. Some critics consider that the second book was written about half a century before our Lord's birth.

TOBIT is the most ancient of all the books of the Apocrypha. The most sceptical of critics do not date it later than the fourth century before Christ; while many suppose that it was written at the time when it professes to have been written, about 650 or 700 years before our Lord's birth, but to have been re-moulded in some degree at the later date. This early date carries the book up to about the time of Isaiah. It narrates the history of a family which had been carried captive to Nineveh by Shalmaneser, the principal incident being the miraculous restoration of Tobit to sight, by his son Tobias, aided by the ministration of the angel Raphael. It is probably a true history corrupted in some degree in the course of transmission to later times.

JUDITH belongs to the same age as the Book of Tobit. It is a beautiful story of heroism on the part of a young Jewish widow; and not unlikely to be founded on fact. It is not, however, to be reconciled with the history or geography of the age, so far as they are known to us, and may be only an ancient Hebrew romance.

ESTHER. "The rest of the Book of Esther" consists of passages which are found only in Greek, but which occur mixed with the Hebrew in some ancient Bibles. The date of them cannot be certainly fixed, and their authority is a matter of great dispute; but there can be but little doubt they were written some time before the birth of our Lord.

WISDOM. The author of this noble book is unknown, but it is attributed to some writer who lived in the second century before our Lord. There is no evidence beyond the title (which may not be in its original form) that it was written by Solomon; but the contents of the book are of a precisely similar character to the writings of "the Wise Man." Those contents are also of such an exalted and spiritual kind, that if the question were to be decided by their character, the book would certainly be considered as part of the Holy Scripture; and it is, in fact, twice quoted as such in the Homilies of the Church of England. But other reasons (and especially the fact that the book is not found among the Hebrew Scriptures) have determined its position as a book outside of the Sacred Canon, and it is used by the Church not to establish any article of faith, but only "for example of life, and instruction of manners."

ECCLESIASTICUS, or "the Wisdom of Jesus the Son of Sirach," was originally written in Hebrew, but is not now extant in that language. It was written in the century succeeding that in which the prophet Malachi wrote his prophecy, and was translated into Greek by a grandson of the author. The general name of *Ecclesiastical* books seems to have been applied to those which we now call "Apocrypha," from the title of this particular one. The remarks

made respecting the character of the Book of Wisdom apply also to that of Ecclesiasticus. In the Calendar and elsewhere it is referred to in an abbreviated form as "Ecclus." to distinguish it from Ecclesiastes, which is referred to as "Eccles."

BARUCH. This book is supposed by many learned men to have been originally written, wholly or partly, in Hebrew, though not now extant in that language. Whether it was really written by Baruch the companion of Jeremiah, is uncertain. Some think it is not older than the second century before our Lord; but the Baruch of Jeremiah lived 400 years earlier. The "Epistle of Jeremiah" is not part of the original book of Baruch.

The SONG OF THE THREE CHILDREN, the HISTORY OF SUSANNAH, and the story of BEL AND THE DRAGON, are portions of the Book of Daniel as it stands in the Greek and Latin Bibles, but not in the Hebrew. The first has been used by the Church in Divine Service for at least 1500 years, and is certainly of Jewish origin, being also grounded on the 148th Psalm. The other two have probably a foundation in truth, though they are disfigured by trifling interpolations which detract from the dignity of their narrations.

The PRAYER OF MANASSEH is mentioned in 2 Chron. xxxiii. 18, as being "written in the book of the Kings of Israel," but is only to be found in a Greek form, and there is no evidence to show whether this is or is not the original there referred to.

MACCABEES, I., II. These books are two out of four which are in existence under the same title, but they are the only two which have been admitted as part of the Bible. The first book was written in Hebrew (in

which language it was extant in St. Jerome's time) about 120 years before the birth of our Lord : the second book was compiled from a work of about the same date (the "five books of Jason") some forty or sixty years later. They contain the records of less than half a century, but that of most important events in Jewish history. There is no evidence that they are inspired works, and they contain some historical errors from which the authors would have been preserved if they had been inspired ; but as books of Jewish history they are invaluable, and should be read by every one who wishes to have light thrown on the time between the cessation of prophecy and the coming of our Lord.

CHAPTER IX

Apocryphal Books associated with the New Testament

THE New Testament, as received and set forth by the Catholic Church, does not contain nearly all the books which have claimed to form part of it. Many still exist, and many are lost, which made more or less claim to be inspired Gospels, Epistles, or Revelations; and in the early ages of Christianity some of these appear to have been excluded with some difficulty from the Canon of the New Testament.

APOCRYPHAL GOSPELS.—St. Luke seems to imply that there were many accounts of our Lord's life and works existing when he wrote his Gospel, declaring that "many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us which from the beginning were eye-witnesses, and ministers of the Word" [Luke i. 1, 2]. He does not say any thing in condemnation of these narratives, but yet they seem to have had no weight in the Church, for not one of them is known to exist, nor are they mentioned or quoted (that we can be certain) by any of the primitive Christian writers.

The works which do exist under the name of Gospels are the following :—

The Gospel of St. James.

The Gospel of the Infancy of our Lord.

The Gospel of the Nativity of Mary.

The Gospel of St. Thomas.

The Gospel of Nicodemus.

THE GOSPEL OF ST. JAMES is thought by Tischendorf to have been written in the middle of the second century; but no copy of it exists earlier than the eleventh. Early Christian writers occasionally refer to it. It professes to narrate the birth and early life of the Blessed Virgin Mary, and the history of our Lord's Childhood as far as the death of Herod. Minute particulars of these are given which probably embody traditions that were current among our Lord's disciples; but some portions of it are so trifling as to throw doubt upon the value of the rest.

THE GOSPEL OF THE INFANCY is much longer than the preceding, but does not profess to go more than a few years further with the narrative of our Lord's life. It appears to have been written at a later date; and the kind of incidents which it narrates of our Lord are much more in character with the spirit of the Koran than with those of the true Gospels. Mahomet, in the seventh century, derived his knowledge of Christianity from a Nestorian monk; and the resemblance spoken of supports the opinion that the Gospel of the Infancy was the work of some heretic of a not much earlier date. It narrates many miracles which our Lord is said to have wrought in His Childhood, but most of them are of a character quite inconsistent with that of the Holy Jesus:—such, for instance, as striking dead one boy who pushed against His shoulder, another who interfered with His play, and a schoolmaster who smote Him for asking a question. These are evidently inventions, and their presence makes it impossible to

say how far less repulsive parts of the romance are founded on traditions handed down by the disciples of our Lord.

THE GOSPEL OF THE NATIVITY OF MARY is found in the works of St. Jerome [A.D. 345—420], and is probably a work of his time which the author translated from some other language into Latin, and which represents the belief of the primitive Church respecting the early years of the Blessed Virgin. It is a beautiful narrative, and does not contain any thing in the least degree inconsistent with Holy Scripture. Its concluding words are, "And it came to pass while they were there, her days were accomplished that she should bring forth, and she brought forth her first-born Son, as the holy Evangelists have taught, our Lord Jesus Christ, who, with the Father and the Holy Ghost liveth and reigneth, GOD, for ever and ever." From this, and another reference to the Gospels, it may be doubted whether this work ever assumed to be an inspired composition.

THE GOSPEL OF ST. THOMAS professes also to be an account of our Lord's Infancy and Childhood. Its date is as early as the century after the Apostles, but it is an unmistakable romance. It contains narratives of many such miracles as those referred to in the preceding page, and thus shows how early the Church had to distinguish between what was true and what was false in the accounts of our Lord's life. There can be no doubt that it was composed by some heretic.

THE GOSPEL OF NICODEMUS, otherwise called also THE ACTS OF PILATE. This work is known to us in Greek; but the Greek writer, Ananias, whose version we have, says that he translated it from the

Hebrew in the year 440; and undoubtedly such a work was known to Justin Martyr [A.D. 103—164], and to Tertullian [150—220], and considered by him to be a genuine record, though not Holy Scripture. In its oldest form the Gospel of Nicodemus narrates the Passion and Resurrection of our Lord as it is narrated in the Gospels, and works up with the inspired narrative a detailed account of what took place between Pilate and the Jewish rulers, and also among the latter themselves in the Sanhedrim. There is nothing in the least contrary to or inconsistent with the Gospels in this narrative, and it reads extremely like truth. Some portions are very beautiful, especially a chapter in which some of those who had been healed by our Lord come forward and bear witness in His favour before Pilate, declaring what He had done for them; and another portion (in some copies) in which the Virgin Mother cries, "How shall I live without Thee, my Son. . . . Bow down, O Cross, that I may embrace my Son."

In some copies of the Gospel of Nicodemus a continuation of the narrative is found, in which two of the saints who rose with our Lord, sons of Simeon, are made to describe the Descent of our Lord into Hell, and the liberation of the holy dead from the power of Satan and death. This is a very beautiful work, and was as popular in the Middle Ages (under the name of "The Harrowing of Hell") as the "Pilgrim's Progress" or "Paradise Lost" have been in later times. Some good critics think this added portion was written as early as the second century.

The same spirit which had led men to write supplementary books to the Gospels led them also to write

supplementary Acts of the Apostles. A great number of such books must have existed in the early Church; but some were proved to be mere inventions, few had any credit among the more learned Christians, and none were ever admitted among the canonical books of the New Testament. One such book, "The Acts of Paul and Thecla," was written by a disciple of St. Paul; but the forgery was detected by St. John (according to Tertullian and St. Jerome) and the priest who had endeavoured thus to magnify the fame of his Apostolic father penitently confessed his error. Probably the book is not altogether a romance, but we cannot distinguish the true parts from those which were invented. There were also Acts of the Twelve Apostles, Acts of St. Peter (also called Recognitions of St. Clement), Acts or Voyages of St. John, Acts of St. Andrew, Acts of St. Thomas, &c., &c. Such books were often written by heretics to support their own views, and probably this was a very common origin of the apocryphal works which so abounded in the early days of Christianity.

Another class of works has often been called "Apocryphal," the EPISTLES OF ST. CLEMENT, those of ST. IGNATIUS, the EPISTLE OF ST. BARNABAS, and the VISION OF HERMAS, or THE SHEPHERD. These are, however, genuine writings of saints and martyrs who belonged to the Apostolic age and the age immediately succeeding. Eusebius says that one of St. Clement's Epistles "had been publicly read in very many churches both in old times and in our own day," and such probably was the case with the others named above. But it does not appear that they were ever regarded as Holy Scripture, and they certainly were

not claimed as such by their authors. They are now spoken of as writings of the Apostolic Fathers, and as such they form some of the most precious literary treasures of the Church. They need not, however, be further noticed here, as they cannot justly be called apocryphal books.

APPENDIX

Peculiar Bible Words, with their Meanings

- ABASE** [French, *abaisser*]. To bring low. Matt. xxiii. 12.
Abjects [Latin, *abjectus*]. Worthless, despised, cast-out persons. Ps. xxxv. 15.
Able ministers. Ministers having spiritual power and authority given them by God. 2 Cor. iii. 6.
Adamant [Greek, *adamas*]. The old form of the word Diamond. Ezek. iii. 9. Zech. vii. 12.
Adjure [Latin, *adjurare*]. To bind by oath or solemn command. 1 Kings xxii. 16. Matt. xxvi. 63. Acts xix. 13.
Affect [Latin, *affectare*]. To aim at ; and hence, "They zealously affect you," means "They strive after you, and earnestly desire you." Gal. iv. 17.
Affinity. Relationship by marriage. 1 Kings iii. 1.
Agate. A precious stone. Exod. xxviii. 19. Isa. liv. 12.
Alabaster [Greek]. A precious kind of marble. Matt. xxvi. 7.
Albeit. Notwithstanding. Philem. 19.
Alien [Latin, *alienus*]. A foreigner. Eph. ii. 12.
Alienated. Turned away from. Eph. iv. 18.
Allegory, [Greek, *allegoria*]. A figure, or parable. Gal. iv. 24.
Alleluia. The Greek form of the Hebrew word Hallelujah, Praise ye the Lord. Rev. xix. 1. 3, 4.
Allow [French, *allouer*]. To approve. Luke xi. 48. Rom. vii. 15.
Almug tree. Probably the red sandal-wood of India and China. 1 Kings x. 11.
Alms [Greek, *eleemosune*]. Money or goods offered to God for the use of the poor. Matt. vi. 1. Acts iii. 2.
Alpha and Omega. The first and last letters of the Greek Alphabet : A and long O, the beginning and the end, the beginning and the Eternal. Rev. xxii. 13.

- Ambassage. An ambassador and his "suite" of attendants. The business on which an ambassador is sent. Luke xiv. 32.
- Amen. Once used as a name of our Lord, signifying "The Truth." Rev. iii. 14.
- Amen. The Hebrew word for truly (or "verily"), and "so be it," or "so it is," or "even so." Deut. xxvii. 15. Rom. i. 25. Rev. xxii. 20.
- Amethyst [Greek]. A transparent and violet-coloured precious stone. Exod. xxviii. 19. Rev. xxi. 20.
- Amiable [Latin, *amabilis*]. Lovely and lovable. Ps. lxxxiv. 1.
- Anathema [Greek]. A sentence of excommunication, or a person against whom such a sentence has been pronounced. 1 Cor. xvi. 22.
- Angel. A divine messenger. Used in Rev. ii. and iii. as a title of apostolically ordained Bishops.
- Anon. Directly; i. e. Anone, at once. Matt. xiii. 20.
- Antichrist [Greek]. Any person set up against [*anti*] our Lord. The great human enemy of our Lord in the last days. 1 John ii. 18. 2 John 7.
- Apostle [Greek]. One sent forth. Luke xi. 49.
- Apothecary. The person who prepared the anointing oil and ointment, &c. Exod. xxx. 25. Neh. iii. 8. Eccles. x. 1.
- Apparel [French, *appareil*]. Clothing, and articles associated with clothing. Esther v. 1. Isa. lxiii. 1. Acts i. 10. 1 Sam. xxvii. 9.
- Appease. To make at peace, to pacify. Gen. xxxii. 20. Acts xix. 35.
- Appertain. To belong to. Numb. xvi. 32. Rom. iv. 1.
- Apprehend [Latin, *apprehendo*]. To lay hold of, with the hand. Acts xii. 4. Phil. iii. 12, 13.
- Apt [Latin, *aptus*]. Fit, well qualified for a particular work. 2 Kings xxiv. 16. 2 Tim. ii. 24.
- Areopagus [Greek]. The hill of Mars at Athens. where the chief council sat. Acts xvii. 22.
- Array. The order of battle. 1 Sam. xvii. 2. Ornamental dress. Job xliii. 12. 1 Tim. ii. 9.
- Arrogancy [Latin, *arrogantia*]. Proudly claiming more than one's due. 1 Sam. ii. 3. Isa. xliii. 11.
- Artificer [Latin, *artifex*]. A skilled workman. Gen. iv. 22. Isa. iii. 3.
- Artillery. Used simply for bows and arrows in 1 Sam. xx. 40, and 1 Macc. vi. 51.
- Asp. A poisonous serpent, known chiefly in Egypt.

- Isai. xi. 8. Rom. iii. 13.
(Prayer Book, Ps. cxl. 3.)
Assay. To attempt or try.
1 Sam. xvii. 39. Heb. xi.
29.
Assuage [Latin, *suavis*]. To
soften or sweeten. Job xvi.
6.
Atonement. A making at-
one those who were divided.
[In the North of England,
"We shall be *two*" is a
common phrase for "We
shall quarrel."] Lev. viii.
34. Rom. v. 11.
Avouched. Said, promised,
vowed, or acknowledged.
Deut. xxvi. 17.
Away with. To endure,
put up with. Isa. i. 13.
- BAALIM [Hebrew]. Idols of
Baal. 1 Kings xviii. 18.
Barbarian. The classical
term for a foreigner. 1 Cor.
xv. 11.
Base. Low and humble. 1
Cor. i. 28.
Bdellium. A precious kind
of gum, or a precious stone.
Gen. ii. 12. Numb. xi. 7.
Beam. A large spot in the
eye, hindering sight. Matt.
vii. 3.
Beast. Sometimes used sim-
ply in the sense of living
being, as in Rev. iv. 6.
Beguile. To deceive. Gen.
iii. 13.
Behemoth [Hebrew]. A large
animal, probably the hip-
popotamus. Job xl. 15.
- Belial, children of. Children
of the Wicked One. Deut.
xiii. 13. 2 Cor. vi. 15.
Beryl [Greek]. A precious
stone, transparent and gold-
coloured. Exod. xxviii. 20.
Ezek. i. 16. Rev. xxi. 19.
Blains. Inflamed swellings,
as in "chilblains." Exod.
ix. 9.
Bollid. Swollen to bursting
ripeness. Exod. ix. 31.
Bonnet. The priestly mitre.
Exod. xxviii. 40. Ezek.
xlv. 18.
Bowels. An old English way
of expressing pity or kind-
ness, as we now use the
word "heart." 2 Cor. vi.
12. Phil. i. 8.
Brethren, frequently means
kinsmen, as in Matt. xiii.
56, where the cousins of
our Lord are intended.
Brigandine [French]. A kind
of light armour worn by
skirmishers or brigands.
Jer. xlv. 4.
Brodered. Ornamented with
needle-work. Exod. xxviii.
4. Braided or plaited. 1
Tim. ii. 9.
Bruit. A report. Jer. x. 22.
Buckler. A light shield. 2
Sam. xxii. 31. Ps. xxxv.
2.
By, is sometimes used in
the old English sense of
"against," as in 1 Cor. iv.
4.
- CALAMUS. An aromatic reed.
Ezek. xxvii. 19.

- Camphire. Camphor. Song of Solomon, i. 14.
- Canker. Decay, rust. The same word as Cancer. The "canker-worm" is a ravenous caterpillar. Joel i. 4. 2 Tim. ii. 17.
- Carbuncle. A transparent red precious stone. Exod. xxviii. 17. Ezek. xxviii. 13.
- Carnal [Latin]. Belonging to the flesh. Rom. vii. 14.
- Carriages. Baggage or luggage. Acts xxi. 15.
- Chalcedony [Greek]. An unknown kind of precious stone, perhaps the turquoise. Rev. xxi. 19.
- Chambering. Secret lewdness. Rom. xiii. 13.
- Champaign [French]. The open field or plain. [Latin, *campus*]. Deut. xi. 30.
- Chapiter. The capital of a pillar. Exod. xxxvi. 38.
- Chapman. A hawker. 2 Chron. ix. 14.
- Charger. A large metal dish or "salver." Numb. vii. 13. Matt. xiv. 8.
- Charity. Love. This word is never used in the sense of almsgiving in the Bible. 1 Cor. xiv. 1. 1 Pet. v. 14.
- Cherub [Hebrew]. An angelic being. "Cherubim" is the plural of the same word. Exod. xxv. 18, 19. Ps. xviii. 10. Gen. iii. 24.
- Choler [Greek]. Excited anger or rage. Dan. viii. 7.
- CHRIST [Greek, *Christos*]. The Anointed One.
- Chrysolite [Greek]. Topaz, a transparent gold-coloured precious stone. Rev. xxi. 20.
- Chrysoprasus [Greek]. A golden-spotted transparent precious stone. Rev. xxi. 20.
- Churl. A rough, brutish tempered man. 1 Sam. xxv. 3. Isa. xxxii. 5.
- Cleave. To cut asunder. Ps. cxli. 7.
- Cleave. To stick close to. Gen. ii. 24. Job xix. 20.
- Cockatrice. A winged serpent. Isa. xi. 8.
- Comeliness. Beauty. Isa. liii. 2.
- Coney. An animal something like a rabbit, frequenting rocky places. Ps. civ. 18.
- Confer [Latin, *conferre*]. To consult. Acts iv. 15. Gal. i. 16.
- Convenient. Fit and proper. Prov. xxx. 8. Eph. v. 4.
- Convocation [Latin]. A religious assembly formally called together. Exod. xii. 16.
- Cornet. A musical instrument made of a ram's horn. Ps. xcvi. 6.
- Covenant. An agreement between two persons. Gen. ix. 13. Exod. ii. 24. Heb. viii. 6.
- Covert. A cover, or natural shelter, as bushes or rocks. Job xl. 21. Isa. iv. 6.

Creature. This word is sometimes used in the sense of Creation. Compare Rom. viii. 19—22. It should properly be pronounced cre-a-ture.

DARLING. Dearling, a beloved child. Ps. xxii. 20.

Daysman. A mediator acting as judge. Job ix. 33.

Decently [Latin, *decens*]. With becoming beauty. 1 Cor. xiv. 40.

Disannul. To bring to nothing. Gal. iii. 15. Heb. vii. 18.

Discomfit. To defeat. Exod. xvii. 13. Ps. xviii. 14.

Divination [Latin]. Sooth-saying. Numb. xxii. 7. Acts xvi. 16.

Doctors [Latin]. Teachers. Those mentioned in Luke ii. 46, were what we should now call Doctors of Divinity.

Doctrine. Teaching. Mark i. 22. 1 Tim. i. 3.

Duke [Latin, *dux*]. A chief, or leader. Gen. xxxvi. 15.

Dulcimer. A sweet-sounding musical instrument, the original of the pianoforte. Dan. iii. 5.

EAR [Latin, *arare*]. To plough. Isa. xxx. 24.

Earing [See preceding word]. Gen. xlv. 6. Exod. xxxiv. 21.

Earnest. A pledge binding

a person to his promise. So "earnest-money" is part payment beforehand.

2 Cor. i. 22. Eph. i. 14.

Edify [Latin, *ædificare*]. To build up (an "edifice"). 1 Cor. viii. 1.

Embalming. A process for preserving the bodies of the dead from corruption. Gen. i. 2. 26.

Emerald. A light-blue transparent precious stone; not the green one now known by the name. Exod. xxviii. 18. Rev. iv. 3; xxi. 19.

Enable. To give ability and power to do a thing. 1 Tim. i. 22.

Enchantments. Magical arts. Exod. vii. 11. Numb. xxiii. 23.

Ensign. A banner, flag, or standard. Isa. v. 26.

Ensue. To follow after with diligence. 1 Peter iii. 11.

Ephod. A linen albe, or close surplice. 1 Sam. ii. 18.

Epicureans. A sect of heathen philosophers who followed Epicurus in making pleasure the highest object of life. Acts xvii. 18.

Epistle [Latin]. A letter. Col. iv. 16. 2 Cor. iii. 1, 2.

Eschew. To shun and avoid. 1 Peter iii. 11.

Espoused. Betrothed, or engaged to be married. Matt. i. 18.

Eternal. Sometimes means without beginning or end.

- Eph. iii. 11. At others future endless duration only. Mark x. 17.
- Eternity. Duration without beginning or end. Isai. lvii. 15.
- Exorcists. Persons who exorcised, or cast out evil spirits. Acts xix. 13.
- Extinct [Latin]. Extinguished. Isa. xliii. 17.
- FAIN. An expression of longing. Luke xv. 16.
- Fair. Beautiful. Job xlii. 15. Isa. liv. 11. Zech. iii. 5.
- Familiar spirit. An evil spirit, obeying enchanters like a *famulus*, or domestic servant. 1 Sam. xxviii. 3.
- Fat, or Wine-fat. A vat or vessel for pressing out the juice of the grape. Joel ii. 24. Mark xii. 1.
- Fellows. Companions, male or female. Ps. xlv. 14.
- Fenced cities. Towns with walls, or stone *fences*. Deut. iii. 5.
- Fitches [Vetches]. A kind of grain, but not what we now call vetches. Isa. xxviii. 25.
- Footmen. Foot soldiers. Numb. xi. 21. 1 Sam. xxii. 17.
- Frankly. Freely. Luke vii. 42.
- Frontlets. The Jewish "phylacteries"—texts written on parchment and folded up—which were bound on to the forehead. Exod. xiii. 16.
- Froward. Perverse, and obstinate in evil. Deut. xxxii. 20. Psalm ci. 4.
- GAINSAY. To speak against. Luke xxi. 15.
- Galley. A large row-boat with a deck. Isa. xxxiii. 21.
- Garner. A granary, or grain store. Psalm cxliv. 13. Matt. iii. 12.
- Generally. Universally. 2 Sam. xvii. 11.
- Gentiles. The Jewish equivalent of "Barbarians." See the latter word.
- Ghost. The old English word for spirit. [Latin, *spiritus*].
- Gin. A machine, *engine*, or trap for catching birds or beasts. Isa. viii. 14.
- Goodliness. Beauty. Isa. xl. 6.
- Good-man. The old English name for the master of a house, when not a nobleman or gentleman. Matt. xx. 11.
- Gospel. Glad tidings. Mark i. 1. The Dispensation of the New Testament. Rom. xv. 16.
- Greaves. Leg armour. 1 Sam. xvii. 6.
- Grisled. [French, *gris*]. Grey. Gen. xxxi. 10. Zech. vi. 3.

- HABERGEON.** Armour for the neck and shoulders. Exod. xxviii. 32.
- Hale.** *Hauling* by force. Acts viii. 3.
- Halt.** Lame, or otherwise crippled in the legs. Luke xiv. 21.
- Haply.** Perhaps. Mark xi. 13.
- Hardly.** With difficulty. Matt. xix. 23.
- Harness.** Armour. 1 Kings xx. 11.
- Heathen.** The nations which are outside of the Church of God. Ezek. xxxvi. 19. Mal. i. 11. Gal. i. 16.
- Helps.** Deacons. 1 Cor. xii. 28.
- High places.** Sanctuaries built on hills for the worship of God. 1 Kings iii. 2, or of idols, 1 Kings xi. 7.
- Honest** [Latin, *honestus*]. Honourable and decent. Rom. xii. 17.
- Host, or Hosts.** A great multitude of persons or things. Gen. ii. 1. Exod. xiv. 24. Luke ii. 13.
- ILL-FAVOURED.** Bad-looking. Gen. xli. 3.
- Illuminated.** Receiving light. The word was used for being made Christian by Holy Baptism. Heb. x. 32.
- Imagery.** Painting and sculpture. Ezek. viii. 12.
- Inditing.** Telling a person what to write, or *dictating*. Ps. xlv. 1.
- Infallible** [Latin]. That which cannot deceive. Acts i. 3.
- Instantly.** Urgently, earnestly, pressingly. Luke vii. 4. 2 Tim. iv. 2.
- JACINTH, or Hyacinth.** A dark purple, transparent precious stone. Rev. xxi. 20.
- Jangling** [French, *jongleur*]. Chattering, idle talk. 1 Tim. i. 6.
- Jasper.** A transparent precious stone, like crystal; probably the diamond. Exod. xxviii. 20. Rev. iv. 3; xxi. 19.
- Jeopardy.** Danger. Luke viii. 23.
- JESUS.** The Greek and Latin form of the Hebrew name Joshua or Jeshua. A Saviour. Matt. i. 1. Heb. iv. 9.
- Jewry.** The land of the Jews. John vii. 1.
- Jot** [Hebrew, *yod*; Greek, *iota*]. The smallest letter of the alphabet. Matt. v. 18.
- Judges.** The chief rulers of Israel, from Joshua to King Saul. Judges ii. 18. 1 Sam. viii. 1.
- Justification.** A making just or righteous. Rom. iv. 25.
- KIND.** Species. Gen. i. 11. 21. 25.

- Kindreds [properly *kinreds*]. Families, or nations of one blood. Ps. xxii. 27.
- Kine. Cattle. Gen. xxxii. 15.
- Kinsfolk, Kinsman, Relatives. Luke ii. 44. John xviii. 26.
- Knop. An ornamental *knob* in the form of a budding flower. Exod. xxv. 31.
- LACK. To want, to "be short of." Gen. xviii. 28. Mark x. 21. Acts iv. 34.
- Latchet. A shoe-lace. Mark i. 7.
- Laud [Latin, *laudare*]. To praise. Rom. xv. 11.
- Leasing. Old English for "lying." Ps. iv. 2.
- Leaven. That which *lightens* bread. 1 Cor. v. 6.
- Lees. The refuse, or dregs of wine. Isa. xxv. 6.
- Lentiles. A small kind of beans. Gen. xxv. 34.
- Let. To hinder. Rom. i. 13. 2 Thess. ii. 7.
- Leviathan. A large water animal, perhaps the whale. Job xli. 1. Ps. lxxiv. 14.
- Ligure. A precious stone, probably the same as the jacinth. Exod. xxviii. 19.
- Lineage. Of the line or family of. Luke ii. 4.
- Lintel. The top cross-piece of a doorway. Exod. xii. 22.
- List. To please, or like. Mark ix. 13.
- Lively. Living, alive and strong. 1 Peter i. 3.
- Loathe. To hate with disgust. Ezek. xx. 43.
- Locust. A large winged insect, in shape like a grasshopper. Exod. x. 4. Matt. iii. 4.
- Lucre [Latin]. Gain in a bad sense. 1 Sam. viii. 3. 1 Tim. iii. 3.
- Lust. Strong desire for any thing. Ps. lxxviii. 18. Gal. v. 16. 1 John ii. 17.
- MAGICIANS. Persons who practised arts of magic. Gen. xli. 8. Dan. ii. 2.
- Magnify [Latin, *magnificare*]. To make or to declare great. Luke i. 46 (and 49 in Prayer Book).
- Maimed. Crippled in the hand. Luke xiv. 21.
- Maranatha [see Anathema].
- Marred. Spoiled. Mark ii. 22.
- Marvel. To wonder. John iii. 7.
- Meat. Used for all kinds of food. Gen. i. 29.
- Meat-offering. A sacrifice of flour mingled with oil. Lev. xiv. 20. Numb. vii. 13.
- Meet. Fit, proper, becoming. Gen. ii. 8. Judges v. 30. 2 Tim. ii. 21.
- Mercy-seat. The top of the Ark of the Covenant. Exod. xxv. 17.
- Mess. One dish or serving of food. Gen. xliii. 34.
- Meteyard. A measuring rod. Lev. xix. 35.

- Milch. The old way of spelling "Milk." Gen. xxii. 15.
- Mincing. An affected, childish manner of walking. Isa. iii. 16.
- Minister. A servant or attendant on a sacred person. Rom. xiii. 4. Exod. xxiv. 13. Acts xiii. 5.
- Miracle [Latin, *miraculum*]. An act above and beyond the ordinarily known operations of nature.
- Mollified [Latin, *mollifico*]. Softened. Isa. i. 6.
- Molten. Melted. Micah i. 4.
- Mortify [Latin, *mortifico*]. To kill. Col. iii. 5.
- Mote. A small spot in the eye, hindering sight. Matt. vii. 3.
- Munition [Latin, *munitio*]. A fortress, or any means of defence. Isa. xxix. 7.
- NAUGHT. Good for nothing. 2 Kings ii. 19.
- Naughty. Good for nothing. Jer. xxiv. 2.
- Nazarite. A Jew under a special kind of vow. Numb. vi. 13.
- Necromancer [Greek]. One who raises the dead by arts of magic. Deut. xviii. 11.
- Nether—Nethermost. Lower, lowest. Exod. xix. 17. 1 Kings vi. 6.
- Noisome [Latin, *nocere*]. Hurtful. Ezek. xiv. 15.
- Nought, To set at. To despise and treat shamefully. Mark ix. 12.
- Novice. One newly baptized. 1 Tim. iii. 6.
- OBEISANCE. An act of homage, as bowing down before a king, signifying obedience. Gen. xxxvii. 7. 1 Kings i. 16.
- Oblation [Latin]. An offering of something in sacrifice to God. Lev. ii. 4. Isa. i. 13.
- Occupy [Latin, *occupare*]. To use, or to carry on trade with. Ezek. xxvii. 9. Luke xix. 13.
- Offend [Latin, *offendere*]. To cause to fall. Ps. lxxiii. 15. Matt. xviii. 6.
- Ointment. The sacred unction, Exod. xxx. 25, Eccles. x. 1. A precious anointing compound, John xii. 3.
- Omnipotent [Latin]. All-mighty. Rev. xix. 6.
- Onyx. An opaque precious stone, of varying colour. Exod. xxviii. 9. Ezek. xxviii. 13.
- Ouches. The setting of precious stones. Jewels. Exod. xxviii. 11.
- PAINFULNESS. Severe labour and "painstaking." 2 Cor. xi. 27.
- Palmer-worm. A caterpillar. Joel i. 4.
- Palsy. Paralysis. Mark ii. 3.
- Parable. A narration of some real or imaginary event,

- with a spiritual meaning. Matt. xiii. 18.
- Paradise. The place of God's presence. Luke xxiii. 43. 2 Cor. xii. 4. Rev. ii. 7.
- Parcel [French]. A portion or piece. Gen. xxxiii. 19.
- Pastors. Shepherds. Jer. xxiii. 1, 2. Eph. iv. 11.
- Pate. The top of the head. Ps. vii. 16.
- Pavilion. A splendid tent. Ps. xviii. 11. Jer. xliii. 10.
- Peeled, or Pilled. Stripped bare. Gen. xxx. 37. Isa. xviii. 2.
- Peradventure. Perhaps. Gen. xxx. 31.
- Pharisees. A sect of the Jews who "separated" themselves from the rest by stricter observance of the Law.
- Piety [Latin, *pietas*]. The love of a child for a parent. 1 Tim. v. 4.
- Pipe. A musical instrument, like a *fife*, or an organ-*pipe*. Matt. xi. 17. 1 Cor. xiv. 7.
- Pomegranate [Latin]. A large rosy-coloured fruit, similar to a melon. Numb. xiii. 23.
- Presently. Now, directly, at the present time. Matt. xxvi. 53.
- Prevent [Latin]. To go before. Ps. cxix. 148. 1 Thess. iv. 15.
- Prick. The goad or wound made by a spur or a sting. Acts ii. 37; ix. 5.
- Privily. Privately, or secretly. Matt. i. 19.
- Psalter. A stringed musical instrument, like a guitar. Ps. cl. 3.
- Publicans. Persons who received the *public* taxes. Matt. ix. 10. Luke v. 27.
- Pulse. Beans, peas, and lentils. Dan. i. 12.
- Purtenance. That which appertains or belongs to any thing. Exod. xii. 9.
- QUAILS. A kind of bird still known by the name. Exod. xvi. 13.
- Quaternion [Latin]. A guard of four soldiers. Acts xii. 4.
- Quick. Alive, living. Numb. xvi. 30. 1 Peter, iv. 5.
- Quicken. To make alive. Rom. viii. 11. Eph. ii. 1.
- RASE. To cut down to the ground. Ps. cxxxvii. 7.
- Redeemed [Latin, *redimere*]. Being bought back again. Gal. iii. 13.
- Regeneration. Being born again. Titus iii. 5.
- Religion [Latin]. The *outward* rule or form of godliness. James i. 27.
- Reprobate [Latin, *reprobus*]. That which will not stand proof, as bad coin. 2 Cor. xiii. 5.
- Rereward. The rear-guard of an army. Numb. x. 25. Isa. lviii. 8.
- Revive [Latin]. To live

again after death. Rom. xiv. 9.
 Ringstraked. Marked with rings. Gen. xxx. 35.
 Riot, Riotous, Rioting. These words refer to wasteful and profligate living. Luke xv. 13. Rom. xiii. 13. 1 Pet. iv. 4.

SABAOOTH [Hebrew]. Hosts. Rom. ix. 29.

Sackbut. A wind instrument like a trombone. Dan. iii. 5.

Sadducees. A Jewish sect of sceptics, who believed neither in the Resurrection nor in spirits. Matt. xxii. 23.

Sanctify [Latin]. To make holy. Eph. v. 26.

Sanctuary [Latin, *sanctus*]. A holy place. Lev. xix. 30.

Sapphire. A sky-coloured transparent precious stone. Ezek. i. 26. Rev. xxi. 19.

Sardius. The ruby; a red, transparent, precious stone. Exod. xxviii. 17. Rev. xxi. 20.

Sardonyx. See Onyx. Rev. xxi. 20.

Satan [Hebrew]. The Adversary. 2 Cor. xi. 14.

Savour. Taste, flavour, smell (as of a sacrifice). Matt. v. 13. 2 Cor. ii. 16. Eph. v. 2.

Science [Latin, *scientia*]. Knowledge. 1 Tim. vi. 20.

Scribes. Persons whose pro-

fession it was to write out copies of the Law. Ezr. vii. 6. Mark xii. 38.

Scrip. A travelling-bag. Matt. x. 10.

Seemly. Fitting, or proper. Prov. xix. 10.

Selah [Hebrew]. A word of unknown meaning; perhaps an exclamation of praise, like Hallelujah. Ps. iii. 2. Hab. iii. 3.

Sherd. A shred, or small piece. Job ii. 8. Isa. xxx. 14.

Sign. A miracle wrought as an evidence of Divine power. Matt. xii. 38.

Signet. A seal, generally a seal-ring. Gen. xxxviii. 18. Jer. xxii. 24.

Silverling. A small piece of silver; a shekel. Isa. vii. 23.

Simple [Latin, *simplex*]. Without guile or duplicity. Rom. xvi. 19.

Sober. Grave and serious. 1 Tim. iii. 2.

Strain at. A printer's mistake for "strain out." Matt. xxiii. 24.

Strait [Latin, *strictus*]. Narrow. Matt. vii. 13.

Strawed. Strewed or spread. Matt. xxi. 8.

Synagogue. A place in which the Scriptures were read and expounded, and prayers offered. Luke iv. 16.

TABERNACLE. A tent, or movable house, or booth.

- Exod. xxxix. 32, 33 Lev. xxiii. 34. Matt. xvii. 4.
 Table. A writing tablet. Luke i. 63. 2 Cor. iii. 3.
 Tabret. A drum. Gen. xxxi. 27.
 Taches. Fastenings by which things may be *attached* to each other. Exod. xxvi. 6; xxxix. 33.
 Tale. The number of any things which are counted. Ps. xc. 9.
 Tell. To count. Gen. xv. 5. Ps. xxii. 17.
 Temper [Latin, *temperare*]. To mix together in proportion. Exod. xxix. 2. 1 Cor. xii. 24.
 Temperance [Latin]. Moderation. 2 Peter i. 6.
 Tempt [Latin, *tentare*]. To try, or put to the proof. Gen. xxii. 1. Matt. iv. 7.
 Temptation [Latin, *tentatio*]. A trial, or proof. Luke iv. 13. James i. 12.
 Tetrarch [Greek]. A ruler over the *fourth* part of a country. Luke iii. 1.
 Thoroughly. Thoroughly. Matt. iii. 12.
 Timbrel. A tambourine. Exod. xv. 20.
 Tire. Head-dress, or *attire*. Isa. iii. 18.
 Transfiguration [Latin]. A change of appearance. Matt. xvii. 2.
 Travail. Labour and pains. Ps. xlviii. 6.
 Trow not. To believe or trust not. Luke xviii. 9.
 UNADVISEDLY. Without proper thought or care. Ps. cvi. 33.
 Uncomely. Unbecoming. 1 Cor. xii. 23.
 Unction. An anointing. 1 John ii. 20.
 Unseemly. Unbecoming, unfit. 1 Cor. xiii. 5.
 Untoward. Perverse and unmanageable. Acts ii. 40.
 Unwittingly. Not knowing. Joel xx. 3.
 Usury. Interest paid for the *use* of money. Matt. xxv. 27.
 VAGABOND [Latin]. A wanderer. Ps. cix. 10.
 Vaunt. To boast. 1 Cor. xiii. 4.
 Venison. Flesh of deer, or other wild "game." Gen. xxv. 28.
 Verily [Latin, *vere*]. Truly. John i. 51.
 Verity [Latin, *veritas*]. Truth. Ps. cxi. 7. 1 Tim. ii. 7.
 Vesture [Latin, *vestis*]. Raiment. Ps. xxii. 18.
 Virtue [Latin, *virtus*]. Power. Mark v. 30. Luke vi. 19.
 Vocation [Latin]. A calling. Eph. iv. 1.
 Void. Empty. Gen. i: 2. 1 Kings xxii. 10.
 WARD. Guard, or prison. Gen. xl. 3. Acts xii. 10.
 Watch. A division of time

in the night. Ps. xc. 4. Luke xii. 38.	Witty. Having wisdom, clever. Prov. viii. 12.
Wax. To grow. 1 Sam. iii. 2. Matt. xxiv. 12.	WORD. A mysterious title of the Son of God. John i. 1.
Well-favoured. Good-look- ing. Gen. xxix. 17.	Wot. To know. Gen. xxi. 26. Acts iii. 17.
Whisperer. A tale-teller, or informer. Prov. xvi. 28. Rom. i. 29.	
Wist not. Knew not. Mark ix. 6.	YEARN. To desire earnestly and longingly. Gen. xliii. 30.
Wit. Knowledge. Ps. cvii. 27. 2 Cor. viii. 1.	

Index

- | | |
|--|---|
| <p>ACTS, Book of the, its contents, 58</p> <p>—— not a general history of Church, 59</p> <p>“Acts of Paul and Thecla,” 131</p> <p>“Acts of Pilate,” 129</p> <p>Aldhelm, a translator of Bible, 18</p> <p>Alexandrine MS. of Bible, 14</p> <p>Alfred, King, a translator of Bible, 18</p> <p>Amos, Book of, 50</p> <p>Andrewes, Bishop, his great learning, 27</p> <p>Antiquity of the Bible, 1</p> <p>Apocrypha, 9</p> <p>—— Why its authenticity doubted, 120</p> <p>—— Meaning of name, 121</p> <p>—— Treatment of, by Reformers, 121</p> <p>—— by Council of Trent, 122</p> <p>Apocryphal Gospels, 127</p> <p>—— Acts of the Apostles, 131</p> <p>Apostles interpreters of Scripture, 107</p> <p>Ark, a type of Baptism, 91</p> <p>Authorized Version, 26, 27</p> | <p>BARNABAS, St., Epistle of, 131</p> <p>Baruch, Book of, 125</p> <p>Bede, a translator of Bible, 18</p> <p>Bel and the Dragon, Book of, 125</p> <p>Bereschith, 31</p> <p>Bible, ancient copies of, 13</p> <p>—— accumulating for sixteen centuries, 4</p> <p>—— enlightens faith of individuals, 118</p> <p>—— guides our faith through the Church, 118</p> <p>——, what it tells us, 2</p> <p>——, Spiritual unity of, 68</p> <p>——, the rational view of it, 79</p> <p>——, Revelations of, 70</p> <p>——, Possibility of errors in, 79</p> <p>——, oldest book in the world, 1</p> <p>——, Object to be searched for in, 85</p> <p>——, Oldest known copy of, 9</p> <p>——, Other ancient versions of, 17</p> <p>——, Object of, Redemp-</p> |
|--|---|

- tion and Salvation by Christ, 85
- Bible, Norman French, 20
- , Nature of contents of, 69
- , its contents a proof of revelation, 74
- , Names of, 3
- , its moral teaching a proof of revelation, 73
- , Moral unity of, 68
- , Mediæval English, 21
- , Matthew's, 25
- , Latin, 17
- , Later Jewish, 8
- , Integrity of, 82
- , Interpretation of, 107
- , Historical unity of, 67
- , its history truthful, 78
- , how originated, 84
- , Grounds on which received as inspired, 66
- , Greek copies of, 13
- , "Great," 26
- as a guide to our Faith
- , First Authorized Version of, in English, 26
- , English arrangement of, whence derived, 12
- , Early English, 18
- , Doubts thrown upon, 79
- , Divine and human care in its preservation, 82
- , divinely preserved from adulteration, 83
- , Divine and human elements in, 69
- , Discrepancy between science and, 80
- Bible, Definite purpose pervading, 84
- , Cross of Christ, key to, 85
- completed, 12
- , Christ the central subject of, 67
- , The Bishops', 26
- , Bishops', First division into verses in, 26
- , Authority of, 78
- , Ancient arrangement of books, 10
- , Alexandrine MS. of, 14
- Specimen of, in ancient English, 18, 21, 22
- , Summary of object of, 105
- a supernatural book, 1
- , Sinaitic MS. of, 16
- , Translators of modern English, 28
- , Taverner's, 25
- , its unity supernatural, 69
- , Unity of, 66
- , Book of universal interest, 2
- , Uniform character of, 67
- , its unchanged condition, 82
- , Vatican MS. of, 15
- , Value of Authorized Version, 29
- , why its history expanded or compressed, 88
- , Wickliffe's, 22
- , First printed, 23
- , Original Jewish, 7

- CANTICLES, Book of, 46
 Catholic Epistles, 62
 Changes in English language, 19
 Chapters and verses, 7
 Cher, Cardinal de St., divided Bible into chapters, 7
 CHRIST, Apostolic idea of, 103
 ———, the Absolver or Liberator, 105
 ———, the central subject of Bible, 67
 ———, centre of Gospel system for all ages, 102
 ———, the Healer or Life-giver, 103
 ——— interpreting Scripture, 107
 ——— the illuminator of intellect and conscience, 104
 ——— the light of men, 104
 ——— a teacher about Himself, 102
 Christ's work as shown in the Gospels, 101
 Chronicles, The two books of, 38
 Church teaching from Scripture, 116
 Clement, St., Epistles of, 131
 Clergy, authorized interpreters, 109
 Colossians, Epistle to, 60
 Convocation, Translation Committees appointed by, 26
 Corinthians, First Epistle to, 59
 ———, Second Epistle to, 60
 Councils, Holy Ghost guide to, 108
 Coverdale's Bible, 24
 Cranmer on Early English Bibles, 19
 Creation, Facts of, known by revelation, 70
 ——— Why biblical history of, given, 86
 Creation of man, Three accounts of, 87
 Cross of Christ, key to Bible, 85
 DANIEL, Book of, 49
 ———, Apocryphal portions of, 125
 David on Inspiration, 76
 Deluge, Why biblical history of, given, 88
 ———, a type of Baptism, 91
 "Deutero-Canonical" books, 121
 Deuteronomy, Name and contents of, 35
 Divine and human element in the Bible, 69
 Divisions of Old Testament, 30
 Doctrine inspired, 81
 Doctrines true, however unintelligible, 81
 Doubts cleared up by research, 79
 "Durham Book," 18
 ECCLESIASTES, Book of, 46
 ——— sets forth Christ the Preacher, 100
 Ecclesiastical books, 121, 124
 Ecclesiasticus, Book of, 124
 English Bibles, Early, 18
 Ephesians, Epistle to, 60
 Epistles, Seven General, 62

- Esdras, Books of, 122
 Esther, Book of, 40
 ———, Apocryphal portion of Book of, 124
 Exodus, Object to be traced in, 92
 ———, Name and contents of, 33
 Ezekiel, Book of, 48
 Ezra, Book of, 39
- FAITH, The Bible as a guide to our, 114
 Fall, its biblical history, 87
 Foxe, John, on Early English Bibles, 20
- GALATIANS, Epistle to, 60
 Genesis, Meaning of, 31
 ———, oldest book in the world, 32
 ———, Contents of, 32
 ———, Doctrine of the Trinity contained in, 89
 ———, object of its history, 89, 92
 ———, Mysteries contained in, 89
 ———, Prophecies in, 90
 ———, System of sacrifices revealed in, 89
 ———, Types in, 91
 GOD, Person and Nature of, known by revelation, 70
 Gospels not inspired history only, 101
 ———, why not a Life of Christ, 100
 "Gospel of St. James," 128
 "——— of the Infancy," 128
 "——— of the Nativity of the Blessed Virgin Mary," 129
 "Gospel of Nicodemus," 129
 "——— of St. Thomas," 129
 Guides necessary to interpretation of Scripture, 107
 ——— to truth always existed, 114
- HABAKKUK, Book of, 51
 Haggai, Book of, 52
 Hallelujah, Great, of the Psalms, 44
 "Harrowing of Hell," 130
 Hebrew Gospel, 55
 ——— Scriptures put in one volume, 8
 Hebrews, Epistle to, 62
 "Hell, The Harrowing of," 130
 Hermas, Vision of, 131
 Historical unity of the Bible, 67
 Histories of individuals, why recorded, 93
 History, Object of New Testament, 100
 Holy Ghost, Influence of, on Apostles, 108
 ———, Presence of, perpetual, 108
 ———, Influence of, on Councils, 108
 ——— influencing clergy as interpreters, 109
 ——— co-operates with human learning, 110, 112
 ———, Influence of, on private Bible reading, 110
 "Holy Writings, The," 8, 11
 Hosea, Book of, 49
- IGNATIUS, St., Epistles of, 131

- Illustrations:—
 Specimen of Alexandrine MS., 14
 ———— Vatican MS., 15
 ———— Sinaitic MS., 16
 ———— Ancient English MS., 21
 Inspiration, Meaning of, 65
 ————, Proofs of, 78
 ————, the three lines of its proof, 78
 ———— claimed by and for writers of Bible, 75
 Inspired doctrine, 81
 ———— history, 78
 ———— prophecy, 80
 "Instinctive" interpretation, 106
 Interpretation of Scripture, 107
 Isaac a type of Christ, 91
 Isaiah, Book of, 47
 Israelites a type of Christ and His work, 92
- JACOB'S ladder a type of Christ, 92
 James, Epistle of St., 62
 Jason, Five books of, 126
 Jeremiah, Book of, 48
 Job, Book of, 40
 ———, Christ traced in Book of, 99
 Joel, Book of, 50
 John, St., Epistles of, 63
 ————, Revelation of, 64
 John's, St., Gospel, 57
 ————, its contents classified, 58
 Jonah, Book of, 51
 Joshua, Contents of, 36
- Jude, St., Epistle of, 64
 Judges, Contents of, 36
 Judith, Book of, 123
- KINGS, Books of, 38
- LAMENTATIONS, Book of, 48
 ———— set forth Christ's Passion, 99
 Latin Bible, 17
 Law, Books of, 7, 10
 Leviticus, Contents of, 34
 ————, why so named, 33
 Library, Divine, an ancient name of the Bible, 3
 Life-giver, The, 103
 Luke's, St., Gospel, 56, 57
- MACCABEES, Books of, 125
 Malachi, Book of, 53
 Manasseh, Prayer of, 125
 Mark's, St., Gospel, 55
 Matthew's, St., Gospel, 55
 Matthew's Bible, 25
 Mazarin, Printed Bible of, A.D. 1450, 23
 Melchizedek a type of Christ, 92
 Micah, Book of, 51
 Moral teaching of the Bible, 73
 Moral unity of the Bible, 68
 More, Sir T., on Early English Bibles, 20
 Mysteries to be believed, 81
 ———— revealed in Book of Genesis, 89
- NAHUM, Book of, 51
 Napoleon removed Vatican MS. to Paris, 15

- Nehemiah, Book of, 40
 New Testament, Earliest
 portion of, 12
 _____, Number
 of writers of, 54
 _____, how ar-
 ranged, 54
 _____, completed,
 12
 Numbers, Name and contents
 of, 34

 OBADIAH, Book of, 50
 Object of Bible shown from
 Old Testament history, 85
 —87
 _____, New Testament
 history, 100
 _____, poetical Scriptures,
 97
 Old Testament, Hebrew co-
 pies of, 13
 Ordination Services on Scrip-
 ture teaching, 117

 PASSION PSALMS, 44
 Paul, St., Epistles of, 54, 59
 _____, on Inspiration of
 Bible, 74, 77
 _____, Last writings of,
 61
 Penitential Psalms, 44
 "Pentateuch," why so called,
 31
 _____, by whom
 written, 31
 _____, 8, 10
 Peter, St., on Inspiration of
 Bible, 74, 76
 _____, Epistles of, 63
 Philemon, Epistle to, 62
 Philippians, Epistle to, 60

 Pious belief and necessary
 faith distinguished, 115
 Poetical books of the Old
 Testament, 40
 _____, Object of, 97
 Prayer Book on Scripture
 teaching, 117
 Printed English Scriptures,
 23
 Prophecies, Inspired, 80
 _____, Truth of, proved
 by fulfilment, 80
 _____, prove revelation
 of Bible, 72
 _____, Immediate pur-
 pose of, 94
 _____, Object of, to
 Church, 95
 _____, fulfilled in Christ
 and His Church, 94, 95
 _____, about our Lord,
 72
 _____, about Christ's
 redeeming work, 90
 _____, of the Sacraments,
 96
 _____, false interpreta-
 tions of, 81
 _____, Unfulfilled, to be
 received as truth, 81
 _____, still unfulfilled,
 96
 _____, point to a glo-
 rious future, 94
 Prophets, The sixteen, 46
 _____, The former and
 latter, 8, 10
 Proverbs, Book of, 45
 _____, about Christ, the
 Personal Wisdom, 100
 Psalms, Classifications of, 44
 _____, Christ the central
 object of, 97
 _____, Right use of, 98

- Psalms, Division of, into Books, 42
 —, Two English Versions of, 43
 — of Degrees, 44
 —, Passion, 44
 —, Table of their different numberings, 43
- RAHAB associated with lineage of Christ, 93
 Rational impressions about the Bible, 79
 Reformers and Apocrypha, 121
 Revealed truth comprehended in the Bible, 115
 Revelation the latest guide to truth, 114
 —, Meaning of, 65
 — absolutely true and certain, 80
 — by prophecy, 71
 —, Knowledge of God's nature, a proof of, 70
 — of St. John, 64
 Revelations contained in the Bible, 70
 Rogers, John, 25
 Romans, Epistle to, 59
 Romanists and Apocrypha, 122
 Ruth, Book of, 37
 —, associated with lineage of Christ, 93
- SACRAMENTS indicated in the prophecies of the Old Testament, 96
 Samaritan Pentateuch, 8
- Samuel, Contents of the two Books of, 37
 Sceptics, Inconsistency of, 79
 Scriptural teaching of Church of England, 116
 "Septuagint," why so called, 9
 Sinaitic MS. of Bible, 16
 Sixth Article of Religion, 115
 Song of Solomon, 46
 —, about Christ and His Church, 99
 Song of the Three Children, 125
 Spiritual unity of the Bible, 68
 Stephens, divided Bible into verses, 7
 Supernatural character of the Bible, 69
 Susannah, Book of, 125
 Symbols of Evangelists, 55—58
 Syriac Version of Old Testament, 13
- Tables: Ancient Jewish and Christian arrangement of Bible, 10
 —, Chronological, of Scriptures, 5
 —, Translators of Bible, 28
 —, Various numberings of Psalms, 43
 Taverner's Bible, 25
 Thecla, St., writer of our most ancient Bible, 14
 Theological Gospel, 58
 Thessalonians, Epistles to, 61
 Timothy, Epistles to, 61
 Titus, Epistle to, 61
 Tobit, Book of, 123

- | | |
|--|--|
| Traditional interpretation, 112 | Vulgate, The, 17 |
| Translations of Bible into English, 18, 28 | WELLINGTON restored Vatican MS. to Rome, 15 |
| Tyndale's New Testament, 24 | Wickliffe's Bible, 22 |
| Types and typical persons, 91 | Wisdom, Book of, 124 |
| | Word, The, of God, personal and written, 65 |
| UNITY of the Bible, 66 | _____, Certainty and truthfulness of, 78 |
| VATICAN MS. of Bible, 15 | Writers of Bible inspired by one Divine Mind, 30 |
| Verses, first used in Authorized Version, 26 | |
| Version, Authorized, 26, 27 | |
| Versions of Bible, 13 | |
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| | Zephaniah, Book of 52 |

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